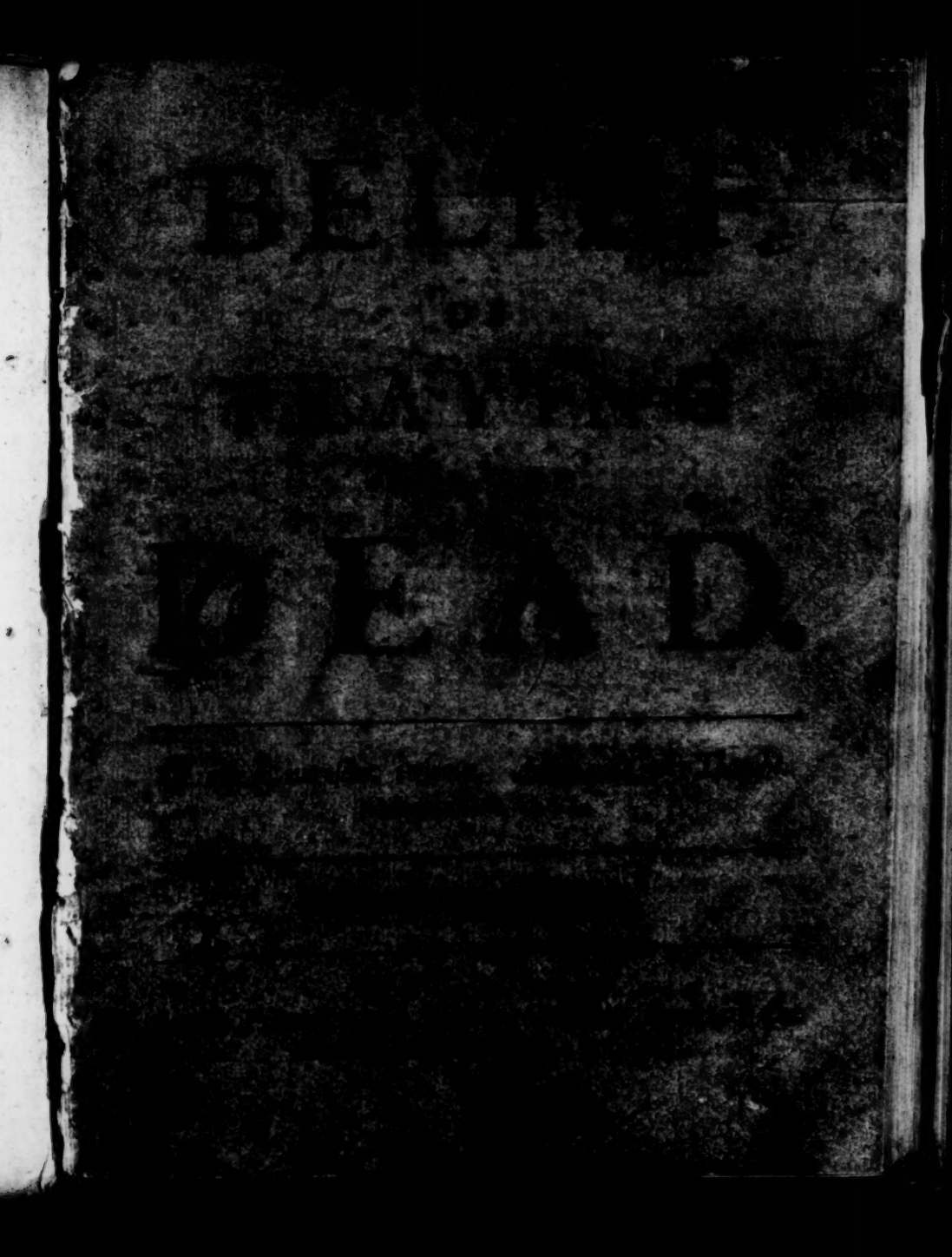
BEHIND
THE
DEAD

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THE Introduction.

Lately met, in the Country, with a Diſcourſe concerning Purgatory *and* Prayer for the Dead; *wherein the Author endeavours by many waies to wean me from my Faith, in theſe Points:* Firſt, *He begins to diſcountenance the* Belief *of the* Roman-Catholick *Church, which teaches me to Pray for the Deceaſed; by telling me, She was beholden for* This *to Her Worthy* Forerunners, *the Poets and Heathen Philoſophers. Then he labours to intangle it with the ancient Cuſtom of the* Primitive *Church, Praying to GOD* for all the Saints. *After, he proceeds to contradict it by the*

oppoſite *Profeſſion of the* Greeks, who never receiv'd any ſuch Doctrine from their Anceſtors. *And he finally reſolves to loſe it, amidſt the divers* Opinions *of the Fathers, concerning* the State of Men after Death. *But all this in vain: For we know who is the* Maſter *of* Confuſion *and* Contradiction. *And the Gates of Hell ſhall never prevail againſt that* Faith, *which is built on the* Rock, *CHRIST. 'Tis here* Roman *Catholicks fix their* Article *of Praying for* Souls *departed. Read without Prejudice; judge without Partiality; confeſs your Conviction without Obſtinacy.*

THE

THE BELIEF OF Praying for the Dead.

CHAP. I.

Of Pagans *Praying for the Dead.*

THE *Diſcourſer* troubled at the early Practice of *Praying for the Dead* in the Church of GOD, allows this Cuſtom, *with a ſmile*, to have been of very *venerable Antiquity*, and to have exceeded *even Chriſtianity it ſelf, for ſome Hundreds of Years. The Ghoſt of* Elpenor *in* Homer, *and of* Palinurus *in* Virgil, *abundantly ſhew this.* Page 3. Hom. Odyſs. 12. Virg. Æneid. 6.

Jeſts are not ſeaſonable in ſerious debates of Religion. Nor do *Roman* Catholicks believe Prayers to be profitable for the *Dead*, becauſe the *Poets have deſcribed many Ceremonies uſed for their deliverance*, which nearly reſemble the preſent Practice of the *Roman*,

Roman Church. Which of our Authors have given this looſe Account? Where has our Church thus explicated the *Reaſon* of Her *Belief*? When Pagans ſpeak like Chriſtians, we do not condemn them. And if the Poets ſeem to hint in their Fancies at ſomething of our Faith, we ſtill continue to profeſs it.

Præp. Evang. l. 11. c. 36.

Euſebius recounts of *Plato*, that he divided Mankind into three *States*. Some, who excell'd in Holineſs of Life, enjoy eternal Felicity, which it is neither poſſible for any Words to expreſs, nor Thoughts to conceive. Others, who abandon'd themſelves to Vices and Wickedneſs, he ſuppoſed were at their deaths convey'd to Hell, there to be tormented for ever. But now, beſides theſe, he ſpeaks of a *middle* ſort, who, though they had ſinn'd, yet had repented of it; and theſe he thought went down for ſome time into Hell, to be purg'd and abſolv'd by grievous Torments; but after *this*, they ſhould be remov'd, and ſhare in Honours prepared for them. The *Diſcourſer* catches hold of this third *State*, and will have the Church of *Rome* beholden to *Paganiſm* for it, which introduc'd it *before Chriſtianity was heard of, ſome Hundreds of Years*.

This is very remarkable. But, Is not *Hell* and *Heaven* too, as Chriſtians believe them, deſcrib'd by this Pagan *Philoſopher*? Will he call *Hell* a piece of *Paganiſm*, and renounce *Heaven* upon the ſame ſcore, as he does *Purgatory*, or a *middle State*, where the Dead are reliev'd by the Prayers of the Faithful, becauſe theſe Doctrines are of very *venerable Antiquity*, and *exceeded Chriſtianity for ſome Hundreds of Years*?

I warrant ye, the *Diſcourſer* will in his next Pamphlet condemn, for the ſame reaſon, the *Old Teſtament*, which was writ long before *Chriſtianity*; and call in queſtion the *New Teſtament* too, which exceeded even the

the Religion by *Law* eſtabliſh'd, *many Hundreds of Years.*

CHAP. II.

Of the Primitive Church Praying that GOD would be mindful of the Saints.

'TIS one thing to Pray to God with reference to the *Saints*, and another to Pray to God for *Souls* departed. The *Primitive* Church meant by praying to God *for all the Saints*, to *honour* the Bleſſed Citizens of Heaven; and beg'd that God, being mindful of them, would, at their *interceſſion*, grant the Faithful upon earth their *Petitions*. Theſe Prayers were *Thankſgivings*. She pray'd to God for *Souls* departed, that he would be pleaſed to remit to them thoſe leſſer *faults*, which they had through humane frailty contracted, and for which they *ſuffer'd* in a *middle* State. Theſe Prayers were Expiations. The preſent *Church* performs her Devotions after the ſame manner. Prayers for the *Deceaſed*, are offer'd as an *Expiation* to God for their Sins; * *The holy Sacrifice is an Expiation* (ſays the Council of *Trent*) *for the Departed in Chriſt not yet throughly purg'd.* Prayers for the *Saints* are directed as a *Thankſgiving* to God, for their Happineſs, whoſe Favour we covet; * *Giving Thanks to God*, continues the ſame OEcumenical Synod, *for their Victories, whoſe protection we implore.*

* *Con. Trid. Seſſ.* 22. *cap.* 2. Docet Sancta Synodus Sacrificium vere propitiatorium eſſe — pro Defunctis in Chriſto nondùm ad plenum Purgatis.

* *Et. cap.* 3. De Sanctorum victoriis gratias agens, eorum patrocinia implorat.

Had the *Diſcourſer* taken this diſtinction, he would not have told us, that he needed no other Evidence, than

than the *Liturgies* of the *Primitive* Church, in which
Pag. 49. we find them to have pray'd for the beſt of perſons, for our *B. Lady*, for the *holy Apoſtles*, &c. to ſhew that they did not pray for the Dead, *with any intent to relieve them* from *Purgatory*, or *place* of puniſhment, *by their Suffrages*. And, I anſwer, we need no other Evidence than theſe publick *Records*, and the very places of thoſe *Liturgies* he cites, to prove, that the Primitive Church meant, by praying that God would be mindful of His *Saints*, to beg their Interceſſion; and by praying for *Souls* departed, *to relieve them*.

Lit. Ægyp. ex Arab. Conſtit. In the Liturgy of the Church of *Ægypt*, aſcrib'd, ſaies the *Diſcourſer* to S. *Baſil*, S. *Gregory Nazianzene*, and S. *Cyril* of *Alexandria*, thus they pray; *Be mindful, O Lord, of thy ſervants, which have pleaſed thee from the beginning, our holy Fathers the Patriarchs, Prophets, Apoſtles, Evangeliſts, and all the* Souls *of the Juſt, which have died in the Faith, eſpecially the holy glorious, and ever more Virgin* Mary, *Mother of God*, S. John *the Forerunner, the Baptiſt, and Martyr*, S. Stephen *the firſt Deacon, and Martyr*, S. Mark *the Apoſtle, Evangeliſt and Martyr*.

See how ſervent the Primitive Church was in this Devotion, which alledges the Memories of Her *Saints*, thereby to move God's mercy towards Sinners. This
Chap. 32. 13. is confirm'd in the Book of *Exodus*, where we read the like preſcription of Prayer. *Remember* Abraham, Iſaac, *and* Iſrael, *thy ſervants, to whom thou ſwareſt, by thy own ſelf, and ſaidſt unto them, I will multiply your Seed as the ſtarrs of Heaven — and our Lord repented* (*was pacified*) *of the evil which he thought to do unto his People.* Thus *Moſes* pray'd to God by the Mediation of the holy Patriarchs. A Form of Prayer ſo pleaſing to Heaven, that God having declar'd a little before how

He

He would conſume the *Iſraelites* for their *Sin* of Idolatry, the Memories of His holy Servants, though not yet in Heaven, being but laid before Him, He preſently pardon'd them. And how much more eaſily will he yield himſelf to be overcome by the Interceſſion of thoſe, who ſing His perpetual Praiſes in eternal Felicity? This is juſt the * *Roman Catholicks* praying to Saints. How agreeable to the practice of the *Primitive Church!* How conformable to Scripture!

*Con. Trid. Seſs. 22 Cap. 3.

In the *Liturgy* of *Conſtantinople*, continues the *Diſcourſer*, ſaid to be Saint *Chryſoſtom's*, we find the very ſame. *We offer unto Thee, this reaſonable ſervice, for thoſe who are at Reſt in the Faith, our Fore-Fathers, Fathers, Patriarks, Prophets and Apoſtles, Preachers, Evangeliſts, Martyrs, Confeſſors, Religious Perſons, and for every Spirit perfected in the Faith, eſpecially, for our moſt Holy, Immaculate, and moſt Bleſſed Lady, the Mother of* God, *the ever Virgin Mary.*

S. Chryſ. Lit. edit. Goar. in Euchol. *p.* 78. *Par.* 1647.

Here the *Diſcourſer* wiſely ended the Prayer, before he came to *Amen:* Or rather, found his Miſtake, and ſo made a *Pauſe.* The *Liturgy* goes on, raiſing the Praiſes of Our B. *Lady* beyond thoſe of Seraphims. Then adds *the Saint, whoſe Memory we celebrate, and all the Saints, by whoſe Interceſſion we beſeech Thee, O GOD to protect us.* This is the *Reaſon,* which the *Liturgy* gives of the *Primitive Church* praying GOD to be mindful of his *Saints.*

Ibidem.
Οὗ ἕ τὴν μνήμην ἐπιτελέμεν, ἕ πάντων τῶ ἁγίων σε, ὧν ταῖς ἱκεσίαις ἐπίσκεψαι ἡμᾶς ὁ Θεός.

If you now ask, but why did *She* pray for *Souls* departed; the following Words of the ſame *Liturgy* will ſatisfy you. *He* (the Prieſt) *ſays for the Dead. For the Reſt and Remiſſion of the ſoul of thy ſervant*

γ' περὶ τεθνεώτων λέγει· ὑπὲρ ἀναπαύσεως, καὶ ἀφέσεως τῆς ψυχῆς τῦ δούλε τῦ θεῦ δεῖνος, ἐν τόπῳ φωτεινῷ, ἔνθα ἀπέδρα λύπη, καὶ στεναγμὸς, ἀνάπαυσον αὐτὴν ὁ Θεὸς ἡμῶν, καὶ ἀνάπαυσον αὐτὴν ὅτι ἐπισκοπεῖ τὸ φῶς τῦ προσώπε σε.

[Ω] *O GOD inſtate it in a lightſome place, where there is no more any Grief, or Weeping; ſeat it, where it may ſee the ſplendour of Thy Face.* The Prieſt prays for *Reſt*; the *Departed* therefore is in *Pain*: the Prieſt prays for his *Remiſſion*; which ſhews him to be in *Sin*.

This is ſo plain of its ſelf, That *Nicholaus Cabaſila*, admir'd, how any one of ordinary Capacity, could ſo groſly miſtake the ſence of the *Liturgy*, as the *Diſcourſer* has done. *Some here are deceiv'd* (ſays this Author) *taking the Commemoration of Saints, as a Prayer made to GOD for them, and not as a Thankſgiving. What gave occaſion to this Thought, I cannot imagin: For neither the things themſelves, nor the Words of the Sacrifice, afford any the like Conception. But what do we pray for in reference to them, who ſleep? For Remiſſion of their ſins, for their Inheritance of the Kingdome of GOD; for their Reſt in the Boſome of* Abraham, *with the conſummated Saints.* Thus, the Greek Church pray'd.

In Expoſit. Liturg. c. 33.

Ἀλλ' ἐνθαῦτα πῶς ἠπατήθησαν οὐκ εὐχαριστίαν ἀλλ' ἱκεσίαν ὑπὲρ τῶν ἁγίων πρὸς τὸν θεὸν τὴν μνήμην αὐτῶν εἶναι νομίζαντες ἐχ οἶδα πόθεν λαβόντες τῶν λογισμῶν τούτων τὰς ἀφορμὰς ἔτε γὰρ ἀπὸ τῶν πραγμάτων αὐτῶν ταῦτα πιστεύειν ἀκόλουθον, ἔτε ἀπὸ τῶν συμβόλων τῆς Ἱερουργίας ῥημάτων. Τίνα δὲ ἐστὶν, ἃ εὐχόμεθα τοῖς Κεκοιμημένοις; ἄφεσις ἁμαρτιῶν, Βασιλείας κληρονομία, ἀνάπαυσις ἐν τοῖς κόλποις Ἀβραὰμ μετὰ τῶν τετελειωμένων ἁγίων. Ταῦτα τῆς ἐκκλησίας εὐχή.

And, this is what St. *Auſtin* affirms of the *Latin Church's* pious Cuſtome, though not well underſtood by Strangers: *The Faithful*, ſays this Father, *know what means this Eccleſiaſtical Duty, when the Martyrs are repeated in their place at the Altar of GOD, where*

S. Aug. Serm. de Verb. Aplic. 1.

Ideoq; habet Eccleſiaſtica diſciplina, quod fideles noverunt, cum Martyres eo loco recitantur ad Altare Dei, ubi non pro ipſis oratur, pro cæteris autem Defunctis oratur; injuria eſt enim pro Martyre orare, cujus nos debemus orationibus commendare.

Prayers

Prayers are not offer'd for them, but for other Commemorated Souls *they are offer'd: For it is an Injury to pray for a Martyr, to whoſe Interceſſion we ought to recommend our ſelves.* And elſewhere he tells us, how Prayers benefit other *Commemorated Souls.* **They are Expiations*, ſays He, *for thoſe who are not very bad.*

* *Enchir.* cap. 110. Pro non valdè bonis Propitiationes ſunt.

CHAP. III.

Of the Greek Church *Praying for the Dead.*

THE *Diſcourſer* offers Three Reaſons to prove, That the *Greek Church* never pray'd for the *Dead*, with intent to free them from *Purgatory*, or a *Middle State*, where they ſuffer *Pain* and *Anguiſh* for the Remainder of their Offences.

I. *Their Apology penn'd by* Marcus Eugenicus *Archbiſhop of* Epheſus, *and preſented to* Cardinal Cuſan, *declares as much.* Diſcourſe p. 7.

II. *The Deputies of the Council of* Baſil, *the Year before, poſitively declare, That they neither had received any ſuch Doctrine from their Anceſtors, and therefore, they would never accept it.*

III. *The Proceedings of the ſame* Marcus, *and of the Greek Church after, neither of which, would be drawn to conſent to this Union.*

If what is related by the *Diſcourſer*, may be ſuppoſed to have been tranſacted (which is much to be ſuſpected) the Three Reaſons alledged, muſt of neceſſity be underſtood of ſome other Controverſy, than what is under Debate: for this was never contradicted by the *Greek* Church.

Indeed, ſome ſingle Perſons may unfortunately have

fallen into Errour, and ſo ſhare in the forgoing *Reaſons*. And in this ſence, the Firſt *Reaſon* evidences of what mind *Marcus* was, before the Council of *Florence*; but the *Greek Church* alwaies profeſs'd the contrary *Doctrine*. The Second *Reaſon* foretells, how *Marcus* with his Deputy, would not own in the Council, to have *received any ſuch Tradition from his Anceſtors, and therefore would never accept it*; but the Subſcription of the *Greek* Church is there extant, and Recorded againſt him. The Laſt *Reaſon* concludes *Marcus* continued firm in his former erroneous Reſolution; but the *Greek* Church carried home what She had publickly conſented to, and ſign'd in the *Synod*.

But *Marcus* never conſented to the Council's Determination; nor did *Arius* to the *Nicean*. And *Macedonius* was averſe to that of *Conſtantinople*; and *Neſtorius* never approv'd of the Third *œcumenical* Council. O ſtrange Proceeding! The *Diſcourſer's* Cauſe is ſo deſperate, that he's forc'd to rely on an *Apoſtate* from *Faith*, to ſupport it.

Againſt the Firſt Reaſon.

The Greek *Church before the Council of* Florence,

Perform'd this *Chriſtian* Duty to *Souls* departed in the ſence already ſet down. This is not an Opinion, pick'd out of ſome ſingle *Writer*, or warranted without any *Tradition*. It is the general Practice of their *Church*, Authorized in their *Liturgies*, and acknowledg'd in their publick Offices and Devotions.

The *Liturgy*, which is Aſcrib'd to St. *Chryſoſtom*, prays, That the *Souls* departed, may change their Sins

Sins, into Pardon; their Pain, into Reſt; their Griefs and Weepings, into Joys and Jubilees of never ending Satisfaction. The Words are already mention'd in the foregoing Chapter.

S. *Baſil's* Liturgy on *Whit-ſunday* Feaſt, uſes the ſame Language. *O GOD, Who vouchſafeſt on this perfect, and all-ſaving Feaſt, to receive the Suffrages and Supplications made for the Detained in Hell* (or place of Purgation.) *We earneſtly hope Tou will import to theſe Impriſon'd, Freedom from Griefs, which encompaſs them, and Conſolation. Hear us abject and miſerable Creatures praying to Thee; Give Reſt to the* Souls *of thy Servants, before our dayes departed, in a bright place, a flouriſhing place, a place of Cheerfulneſs; where there is no more any pain, ſorrow and ſighing; and ſeat their Souls in the Tabernacles of the Juſt, and of Peace, and Forgiveneſs.*

S. Baſ. Precat. tertia in Pentacoſten.

Ὁ ὁ ἐν αὐτῇ, παντελείῳ ἑορτῇ, καὶ σωτηριώδει ἱλασμοὺς μὲν ἱκετικοὺς ὑπὲρ τῶν κατεχομένων ἐν ᾅδου καταξιώσας δέχεσθαι, μεγάλας τε παρέχων ἡμῖν ἐλπίδας, ἄνεσιν τοῖς κατεχομένοις τῶν κατεχόντων αὐτοὺς ἀνιαρῶν καὶ παραψύχην παρά σε χῆ πέμπεσθαι. Ἐπάκουσον ἡμῶν τῶν ταπεινῶν, καὶ οἰκτιρῶν δεομένων σου, καὶ ἀνάπαυσον τὰς ψυχὰς τῶν δούλων σου τῶν προκεκοιμημένων ἐν τόπῳ φωτεινῷ, ἐν τόπῳ χλοερῷ, ἐν τόπῳ ἀναψύξεως, ἔνθα ἀπέδρα πᾶσα ὀδύνη, λύπη, καὶ στεναγμός· καὶ Κατάταξον τὰ πνεύματα αὐτῶν ἐν σκηναῖς δικαίων, καὶ εἰρήνης καὶ ἀνέσεως.

In the *Paracletica*, the *Greek* Church thus ſings. *From Tears, and Bewailings, which are heard in Hell, deliver thy Servants O* SAVIOUR. *Hell* is an uſual Word, which ſignifies the Place of the *Damned*, and expreſſes likewiſe the Middle State of *Souls*. Thus the Word *Priſon* expreſſes the Place, where Hainous Malefactors are detained; and ſignifies alſo the *Goal*, into which, thoſe, who commit only Petty Faults and Miſdemeanors, are conducted. We cannot here by the Word *Hell*, underſtand the *everlaſting* Confinement: The *Greek* Church holds the Wicked and

In Paraclet.

Δακρύων καὶ στεναγμῶν τῶν ἐν τῷ ᾅδῃ τὰς δούλας σε ἐλευθέρωσον Σωτῆρ.

Impious without Redemption. Nor can the *Damned* be called the *Servants* of Christ, *Deliver thy Servants, O Saviour.* They are his greatest Enemies.

In Offic. Exeq. *in* Euchol. Goar. p. 526. Αὐτὸς Κύριε ἀνάπαυσον τὴν ψυχὴν τοῦ κεκοιμημένου δούλου σου τοῦδε ἐν τόπῳ φωτεινῷ, ἐν τόπῳ χροερῷ, ἐν τόπῳ ἀναψύξεως, ἔνθα ἀπέδρα ὀδύνη, λύπη, καὶ στεναγμός. Πᾶν ἁμάρτημα τὸ παρ' αὐτοῦ πραχθὲν ἐν λόγῳ, ἐν ἔργῳ, ἢ διανοίᾳ, ὡς ἀγαθὸς καὶ φιλάνθρωπος Θεὸς συγχώρησον.

In the Office, they pray; *O let the Soul, Lord, of thy deceased Servant* [N] *enjoy rest in a place of brightness, a place of pleasantness and delight, whence all pain, grief, and anguish, are banish'd: Forgive, as a clement and merciful God, whatever offence may be by* him *committed in word, deed, and thought.*

In Offic. Fun. ibidem, pag. 572. Καὶ μετασταντας πικρῶν βασάνων ῥῶσαι. pag. 577. διὰ μετὰ φωνῆς κλαυθμου τὴν κτιστὴν δοσωπῶμεν τῷ μεταστάντι ἄνεσιν δωρηθῆναι, καὶ τὸ ἔλεος.

In *Officio Fun.* the Priest prays, that our B. Lady would intercede to God, *to free the Deceased from bitter Torments.*— Afterwards he says, *With a doleful Voice we beg the Creator of all things to release the Deceased, and take pitty on him.*

Nich. Athenarum Metropolis, in Offic. Ol. S. in Orationibus. Καὶ ἀνάπαυσον τὴν ψυχὴν τοῦ κεκοιμημένου δούλου σου, καὶ ἄνες τῶν κακῶν, καὶ λύτρωσαι τοῦ σκότους, καὶ ἀνάγαγε τῆς φυλακῆς, καὶ κατάταξον αὐτὸν ἔνθα οἱ δίκαιοί σου αὐλίζονται. Καὶ ἄνες τῶν δεσμῶν, καὶ ἀπάλυσον αὐτὸν τῆς μάστιγος, καὶ ἀνάγαγε αὐτὸν τῆς φυλακῆς, καὶ τοῦ σκότους, καὶ κατάταξον αὐτὸν μετὰ τῶν ἐκλεκτῶν σου.

In *Officio Olei Sancti*, they pray, *O God, Give rest to the soul of thy Deceased Servant: Ease him of Evils; deliver him from darkness; take him out of Prison, and lodge him where the Just inhabit: Loose his Chains; save him from stripes; lead him out of Prison and Darkness, and associate him with your Elect.*

Against the Second Reason.

The Greek *Church in the Council of* Florence,

Ratifies what we have deliver'd concerning Prayers for the Dead. The Council call'd, and assembled; the

the *Latines* forthwith propoſed the Queſtion of *Purgatory*, or place where the Dead are tormented, and help'd by the Prayers of the Faithful; The *Greeks* gave this Anſwer: *The Greeks truly hold, That in the World to come there is pain, ſorrow, and a place of pain, but no Fire.* The Greeks then never diſputed the being of Purgatory, where *Souls* departed undergo pain, and ſorrow. And the Latins believe no more. For,

Conc. Gen. Labbei Pariſ. pag. 27. Ὁ μὲν ἕλλην κόλασιν καὶ λύπην, καὶ τόπον κολάσεως λέγουσι, πλὴν οὐ διὰ πυρός.

In the Laſt Seſſion, the *Proceſſion* of the *Holy Ghoſt* agreed too, on both ſides, all embroils untangled, and diſturbances quieted, the Debate of *Purgatory* was moved again, and reſolved by both Churches, the *Latin* and *Greek* joyning jointly together, that there were Three *States* of the *Dead*; of *Saints* in Heaven; of the *Wicked* in Hell; and of a middle State of *Souls* in a place of Torments, *viz.* of thoſe Chriſtians who had ſinn'd, repented of it, and confeſs'd, yet had not performed Works of *ſatisfaction*; for which Prayers and Alms are offer'd and given. In this Sence *Joſeph* Patriarch of *Conſtantinople* confeſs'd a *Purgatory* of Souls. And all the *Greeks*, except one or two, ſubſcrib'd to the *Definition* of the Council, worded after this manner. *If truly penitent, they died in the Love of God, before they ſatisfied by worthy fruits of repentance, for what they committed and omitted, their ſouls, after death, are to be purg'd in* Purgatory *pains, and that they may be reliev'd in theſe pains, the ſuffrages of the Faithful living, holy Sacrifices, Alms-deeds, perform'd according to the Church's Inſtitution, are beneficial to them.*

Ἔτι ὁμολογῶ τῶν ψυχῶν τὸ καθαρτήριον. & pag. 515. in Def. Conc. Ἐὰν οἱ ἀληθῶς μετανοήσαντες ἀποθάνωσιν ἐν τῇ τοῦ Θεοῦ ἀγάπῃ, πρὶν τοῖς ἀξίοις τῆς μετανοίας καρποῖς ἐξιλεώσασθαι περὶ τῶν ἁμαρτημένων ὧν καὶ ἠμελημένων, τούτων ψυχὰς καθαρτικαῖς τιμωρίαις καθαίρεσθαι μετὰ θανάτον, ὧν δὲ ἀποκαρπίζεσθαι αὐτὰς τῶν τοιούτων τιμωριῶν, λυσιτελῶν αὐταῖς τὰ τῶν ζώντων πιστῶν ἐπιχωρίας δηλονότι τὰς ἱερὰς θυσίας καὶ εὐχὰς καὶ ἐλεημοσύνας, κατὰ τὰ τῆς ἐκκλησίας διατάγματα.

The

Against the Third Reason. *The Greek Church after the Council of* Florence,

No doubt carried home, what She had alwaies profess'd and subscrib'd to in the Council. *Paludanus* asks, *How does the Synod prove Souls to be purg'd after Death?* And Answers, first, *From our own Practise*; and after, *From the Testimonies of the Holy Fathers.* And the very *Liturgies* that they formerly had in Esteem, the *Greeks* now reverence. The publick Prayers they Antiently offer'd, are the same which they now-a-daies pour forth.

Palud in Discep. pro Conc. Fl. Πῶς παριστησιν ἡ σύνοδος αὐτη, ὅτι αἱ ψυχαὶ Καθαρονται μετὰ θάνατον; πρῶτον μὲν ἐκπαραδείγματος ἡμετέρου, εἶτα ἀπὸ μαρτυριῶν τῶν ἁγιων τῆς Εκκλησίας Διδασχάλων.

The Priest prays thus in the Mass, which the present *Greeks* now say in *Rome*, *for the Dead*; O GOD, *that the soul of thy departed servant* [N] *may enjoy Rest, and obtain Pardon; seat it in the place of Light, where no sorrow, nor bemoanings are heard; place it where it may wait on the splendor of thy Countenance.*

Missa S. P. Joan. Chrysost. Pag. 28. Ὑπὲρ τεθνεόπων λέγει, ὑπὲρ ἀναπάυσεως, καὶ ἀφέσεως τῆς ψυχῆς τοῦ θούλου σου δεινος, ἐν τόπῳ φωτινῷ ἔνθα ἀπέδρα λύπη, στεναγμὸς, ἀνάπαυσον αὐτὴν ὁ Θεὸς ἡμῶν, καὶ ἀνάπαυσον αὐτὴν, ὅπου ἀθσκοπεῖ τὸ φῶς τοῦ προσώπου σου.

Gabriel Severus assures us, that as the well-meaning *Greeks* alwaies did, so do they at present pray with intent to free the Detained in a *middle State* of *pain* and sorrow. The *Apostles*, says this Greek, *and who succeeded them, the Prelates, and Priests, and the whole Order of Orthodox Persons, pray'd like servants with dejected minds; and now pray GOD for the faithful Ortho-*

Gab. Sever. Philadelphien. de Purg. Οἱ δὲ Ἀπόστολοι καὶ οἱ μετ' αὐτοῦς ἀρχιερεῖς τε καὶ Ἱερεῖς καὶ ὅλον τὸ γένος τῶν Ὀρθοδόξων δαλιλῶς καὶ ταπεινῶς ἐπαρακαλούσασι καὶ παρακαλούσι τὸν θεὸν ὑπὲρ τῶν κεκοιμημένων Ὀρθοδόξων χριστιανῶν, ἵνα τύχωσιν ἐλευθερίας τῶν Βασάνων, καὶ ἀφέσεως τῶν ἁμαρτιων.

dox

dox deceaſed Chriſtians, that they may be freed from their Torments, and obtain Pardon of their Sins.

I end this Chapter with the misfortune of *Marcus Eugenicus*. For, *what is worſe*, ſaid *Georgius Scholarius* in the Council of *Florence*, *What is worſe, than that one man, of what Dignity ſoever he be, ſhould oppoſe an OEcumenical Synod, which repreſents the Univerſal Church of GOD.*

Georg. Schult. ſeſſ. conc. Florentini.

Τὶ γὰρ χεῖρον. τὸν ἕνα ὄντα, κἂν ὁπόσης ἀξιώματος ᾖ θέλειν Συνόδῳ οἰκουμενικῇ ἀνθίστασθαι, ἥτις ὅλην τὴν τοῦ Θεοῦ Ἐκκλησίαν παρίστησιν.

The *Greek* Church then alwaies held Prayers for the Dead, as part of a Chriſtians duty; and this too, with intent to free thoſe Chriſtians who had ſinned, but repented, yet had not perform'd Works of ſatisfaction, from a Middle State of ſouls, a *Priſon* of confinement, tears, ſorrows, ſighings, pains, darkneſs, evils, ſtripes, chains, and bitter torments. If this be not to pray with deſign to deliver ſouls departed out of Purgatory, I know not what it means.

CHAP. IV.

Of the diverſe Opinions of the Fathers concerning the State of Men after Death.

AMidſt the Variety of Opinions, the *Diſcourſer* ſingles out Three, which he gueſſed to be moſt fit to his preſent purpoſe, and which ſeem to have been among the ancient Fathers, concerning the State of Men after Death, more generally received.

Bellar. de SS. Beat. 1. c. 5.

I. That the *Souls* departed do not ſtraightway go to Heaven, but remain in a place of *ſequeſter*, a pleaſant

ſant State, free of trouble and pain, yet earneſtly expecting their final Conſummation in Glory.

Euſeb. Hiſt. l. 3. c. 39. An other Opinion there was of the *Millenary* Kingdom, That thoſe of the *Faithful*, whoſe Piety had been moſt eminent, ſhould reign a thouſand years in all delights with *Chriſt* upon earth.

A Third Opinion, and that too, not without Patrons, was, That all men being rais'd up at the Laſt Day, ſhould paſs through a certain *probatory* Fire, in which every man ſhould be ſcorched and purified, ſome more, others leſs, according as they had lived, better or worſer Lives here upon earth.

Pag. 47. The Firſt, ſays the Diſcourſer, *Pray'd that GOD would comfort them in the boſome of* Abraham, *with the bleſſed Company of Holy Angels, and the Viſion of our Saviour* Chriſt, *till the wiſhed for day of Judgment ſhould come. The Second flattered themſelves, That by their Prayers, they might haſten the Felicity of their Friends; and accordingly pray'd for their ſpeedy riſing in Chriſt's Kingdom. The Third ſort pray'd that* God *would have Mercy on their Dead at the laſt day, and not ſuffer them to be ſo much ſing'd and burnt in the General Conflagration, at the end of the World.* How true theſe things are, I ſhall not enquire. The Diſcourſer advances them without proof, and holds them no more than *Opinions*. This is ſufficient for me at preſent.

Pag. 5. But the Diſcourſer avers, *that it is from theſe Opinions, That thoſe of the Roman Communion impoſe upon the unwary, their pretence of Antiquity for this Doctrine.* Confidence will aſſert any thing. And I expected a great Warranty for this bold Aſſertion. And may expect long enough, before I get one; for the *Diſcourſer* is ſo far from thinking of this, that he has not as yet made

made Choice of which of theſe Opinions he ſhall pitch upon to do our buſineſs; and therefore barely aſſerts, *from theſe Opinions it is*, but he knows not from which of them it is; or rather he knows 'tis from none of them, nor upon any other pretence whatſoever, do the *Roman Catholicks* endeavour, to impoſe upon the *Unwary*. This indeed he waranted ſufficiently, wiping off in ſome manner, the foregoing Aſperſion, by taking care to tell the Reader, That he allow'd of what *Natalis Alexander* ſaid, to be the *Belief* in this point of the *Roman* Church. Theſe are *Natalis's* Words; *The only thing therefore, that is in Controverſy between Catholicks and Proteſtants, is this, whether Faith teaches there is a State of the Dead, in which they ſhall be expiated by temporary Puniſhments, and from which they may be freed, or otherwiſe helped by the Prayers of the Church.*

Diſc. p. 10.

Nat. Alexand. Sec. 4. par. 3. pag. 352. Id unum itaq; Catholicos inter & Proteſtantes in Controverſiam venit utrum Fides doceat aliquem eſſe defunctorum ſtatum in quo pœnis temporaneis expientur, à quibus, Eccleſiæ precibus liberari, vel in ijs ſublevari poſſint.

How far diſtant this *Belief* and Senſe of *Roman-Catholicks* is from the Three mentioned *Opinions*, a ſhort peruſal, and ſlight compariſon, will abundantly evidence. For the Firſt, that place of *Sequeſter*, was free, as the *Diſcourſer* will have it, of all pain and trouble: And the Second, that of the *Miſlenary* Kingdom, overflow'd with ſatisfactions; there is no Sin in either of them, to be pardon'd; no penalty to be endur'd, which are the Motives, Why *Roman Catholicks* pray, that *God* will be pleas'd to help the *detained* in a *Middle* State, or Purgatory. Nor can the laſt State, *viz.* that of the *general Conflagration*, enter into this preſent Controverſy, becauſe it has not as yet a Being, it only will be, ſays the *Diſcourſer in*

Diſc. pag. 5.

the

the end of the World. And what is convincing, the *Diſcourſer* acknowledges all this to be true, where he ſays, *It is evident to any one that ſhall pleaſe to compare theſe with the Account I ſhall hereafter give of the preſent* Roman *Purgatory, how vaſtly different they were from what is now propoſed to us as an Article of Faith.*

'Tis very true, That *Roman Catholicks* diſtinguiſh between Faith and Opinion, what they now believe in this preſent Controverſy, was alwaies lookt upon, as part of a *Chriſtians* duty. But I cannot ſee how *Reformers* can allow of any ſuch diſtinction. Opinion increas'd their pretended Reformation of Religion, into Thirty Nine Articles. But *Roman Catholicks* are the Old Church, with which *Chriſt* has promis'd, and his Promiſes are certain, to be preſent, till the end of the World. She daily repeats what bleſſed *Pope Stephen* ſaid in the Third Age, in the Voice of Her ſurviving and chief *Paſtors* upon Earth; *Let nothing of Novelty be introduc'd, keep what you have from Tradition.*

Nihil innovetur, niſi quod traditum eſt.

CHAP. V.

What it is the Church of Rome *means by Praying for the Dead.*

Chap. 5.

I Have already given a ſhort, and as I think, ſatisfactory Account of *this*, in the Decree of the *Council* of *Florence*, where it is determin'd, That we pray for the Faithful *deceaſed*, who have not ſufficiently ſatisfy'd, here upon earth, for their Offences for which they now *ſuffer*, that God would be pleas'd to free them from theſe Sufferings.

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The Council of *Trent* teaches the very ſame, *That the Sacrifice is an Expiation offer'd, not only for the ſins, pains, ſatisfactions, and other neceſſities of the Living; but alſo for the deceaſed in Chriſt, not yet fully purg'd, according to the Tradition of the Apoſtles.*

Concil. Trid. Seſs. 22. cap. 2. Docet ſancta ſynodus ſacrificium iſtud vere propitiatorium eſſe--quod non ſolùm pro fidelium vivorum peccatis, pœnis, ſatisfactionibus, & alijs neceſſitatibus, ſed & pro defunctis in Chriſto nondum ad plenum purgatis, rité juxta Apoſtolorum Traditionem, offertur.

In the Third Canon of the ſame Seſſion, the ſame Council thus reſolves; *If any ſhall ſay, that the Maſs is not a propitiatory Sacrifice, nor ought to be offered for the Living and the Dead, for their ſins, pains, ſatisfactions, and other neceſſities, let him be* Anathema.

Seſs. 22. Can. 3. Si quis dixerit Miſſa Sacrificium non eſſe propitiatorium, neq; pro Vivis & Defunctis, pro peccatis, pœnis, ſatisfactionibus, & alijs neceſſitatibus, offerri debere; Anathema ſit.

And in the Decree of Purgatory, we find theſe Words; *Since the Catholick Church, inſpir'd by the Holy Ghoſt, has from Holy Scriptures, and Ancient Tradition of Fathers, taught in Holy Councils, and laſt of all, in this OEcumenical Synod, that there is a Purgatory, and that the Souls there detained, are help'd by the Suffrages of the Faithful; eſpecially, by the acceptable Sacrifice of the Altar, the holy Synod commands,* &c.

Seſs. 25. Decretum de Pur. Cum Catholica Eccleſia, Spiritu ſancto edocta, ex ſacris Literis, & antiqua Patrum-Traditione, in ſacris Conciliis, & noviſſime in hàc OEcumenica Synodo docuerit, Purgatorium eſſe, Animasque ibi detentas, fidelium Suffragiis, potiſſimum verò acceptabili Altaris Sacrificio juvari, præcipit ſancta Synodus, &c.

Our *Article* of Belief is thus worded in our profeſſion of Faith, couch'd in the *Bulla* of *Pius* the *Fourth*; *I firmly hold, that there is a Purgatory,* (or

Apud Conc. Trid. Seſs. 25. in fine. Conſtanter teneo Purgatorium eſſe, Animasque ibi detentas Fidelium Suffragijs juvari.

middle State) *and that the Souls there retained, are help'd by the Suffrages of the Faithful.*

In the Canon of the Maſs, the *Prieſt* makes this Commemoration of the Dead; *Be mindful O Lord, of thy ſervants* N. *and* N. *who are gone before us, with the ſign of Faith, and reſt in the ſleep of Peace.*

In Can. Miſſ. Memento etiam famulorum, famularumque tuarum *N.* & *N.* qui nos præceſſerunt, cum ſigno Fidei, & dormiunt in ſomno Pacis.

Here are mention'd ſuch Dead as are pray'd for in particular.

Ipſis Domine, & omnibus in Chriſto quieſcentibus locum refrigerij, lucis, & pacis, ut indulgeas deprecamur. Per eundem Chriſtum Dominum noſtrum. *Amen.*

To whom O Lord, and to all that reſt in Chriſt, grant we beſeech Thee, a place of refreſhment, of light, and of peace: through the ſame Chriſt our Lord, Amen.

And in the Maſs for the Dead, he prays thus; *O God, the Creator and Redeemer of the Faithful, grant to the ſouls of thy ſervants, both men and women, remiſſion of all their ſins, that by the pious ſupplications of the faithful for them, they may obtain the Pardon, they have alwaies wiſhed for.*

In Miſſ. Defunct. Fidelium Deus omnium Conditor & Redemptor, animabus famulorum, famularumq; tuarum remiſſionem cunctorum tribue peccatorum, ut indulgentiam, quam ſemper optaverunt, Piis ſupplicationibus conſequantur.

Tho' the Cuſtom, Intention, and Belief of the *Roman Catholick* Church, be fully laid down and manifeſted from theſe publick Records, as to what She means by praying for *ſouls* departed, yet perhaps, the repeating of them in ſome few Reflections, may not be ungrateful to meaners Capacities.

I. Re-

I. Reflection.

WE pray for all Sinners, though never ſo great; of whoſe Salvation we have ſome Signs and Hopes at their departing hour: For theſe may be call'd the Faithful deceaſed. This is what the Council of *Florence* includes in theſe Words: *If they dyed truly penitent in the Love of God.* They may be called *the deceaſed in Chriſt*, as the Council of *Trent* expreſſes it; and *the Souls of thy Servants*, as the Prieſt prays for them in the Maſs for the *Dead.*

Conc. Flor. Seſs. ult. in Definit. Fidei.

Con. Trid. Seſs. 22. c. 2.

Nor ought we to be blamed, for complying with this pious Exerciſe; though ſome of the deceaſed, for whom Prayers are offer'd, ſhould be really in *Heaven*, or in *Hell*; for in doubtful things, the ſecureſt is beſt to be choſen. And Prayers, ſome wayes or other, ſtill prove beneficial. S. *Auſtin* illuſtrates this, after his uſual manner, with great ſenſe and approbation: *When Offerings, either of the Altar*, ſays this Father, *or of Alms, are ordered for all the Dead who were Baptiſed in Chriſt, if they be made for the very Good*; or Saints, *they are thankſgivings*; *if for them, who are not very Bad*, or in a middle State, *they are Expiations*; *if for the very Wicked*, or *the* Damned, *although they prove not advantagious to theſe unfortunate Deceaſed*; *yet they become Conſolations to the Living.* They are Witneſſes of the performance of their Chriſtian Charity.

S. Aug. Enchir. 110.
Cum ergo Sacrifica, ſive Altaris, ſive quarumcunq; Eleemoſynarum pro Baptizatis defunctis omnibus offeruntur, pro valdè bonis, gratiarum actiones ſunt, pro non valde malis, propitiationes ſunt; pro valdè malis, & ſi nullæ ſunt Adjumenta Mortuorum, qualeſcunq; Vivorum Conſolationes ſunt.

II. Re-

II. Reflection.

WE pray that God would be pleas'd to leſſen the *pain*, which the *Faithful* deceaſed endure in a middle *State*. The Council of *Florence* declares, we pray with intent *to free them from their Sufferings*; that of *Trent* affirms, *The ſacrifice is offer'd as an Expiation for their pains*; the *Prieſt* at Maſs in the *Memento*, begs, *That God would grant them a place of Refreſhment.*

Conc. Flor. in Decret.

Con. Trid. Seſs. 22. Can. 3.

What this *Pain* ſubſtantially conſiſts in, the Church allowing of a Middle *State*, concludes to be the *ſuſpenſion* of ſeeing God; which muſts needs be grievous, in regard the Object expected, is ſo earneſtly deſired. For *Hope prolong'd*, as the wiſe Man teaches, *torments the Soul.*

Proverb. Spes quæ differtur affligit Animam.

How far this *ſuſpenſion* of ſeeing God is extended; whether accompanied with grief, or darkneſs, or anguiſh, or real fire, *&c*; when theſe pains are to end; where undergon, in the dusky aire, where the Devils dwell, or under ground, or elſewhere; are School-Queſtions, variouſly agitated by *Divines*, and appertain not to Faith. But we are ſure there is ſome pains to be endur'd, becauſe there is ſomthing of ſins remain, to be purg'd and pardon'd.

III. Reflection.

THe cauſe of Pain, is Sin: Sin conſiſts of Two Parts: The *Fault* which ſtains the Soul: and the *Guilt*, which Renders it Liable to puniſhment.

If

If the Sin be mortal, eternal; if venial, it muſt be temporal: For all Sin deſerves ſome puniſhment. Now beſides eternal pain, which the *Fault* of all mortal Sin carries along with it, there remains ſometimes at leaſt the *Guilt* of ſome temporal penalty due to the Juſtice of God, to be paid in this world, or in the next. The Church has pronounced this Truth, in theſe Words of the Council of *Trent*; * *If any one ſhall ſay, That the* Fault *after the Grace of Juſtification, is ſo remitted to every penitent Sinner, and the Guilt of eternal Puniſhment is ſo blotted out, that there remains no* Guilt *of temporal pain to be paid for, now, or hereafter in Purgatory, before there be an Entrance granted into the Kingdom of Heaven, let him be Anathema.* And *GOD* has revealed the ſame in Holy Scriptures. Is it not true, That the *Fault*, and *Guilt* of eternal Puniſhment of the firſt *Sin*, which we call *Original*, are both expiated, and and quite waſh'd away in the waters of Baptiſm? And yet there remains a *Guilt* of temporal Affliction to be undergone, that of *Death*. We muſt all die. Again, the *Iſraelites* grievouſly offended God by murmuring. *Moſes* interceded for them. *And our Lord ſaid I have forgiven it.* And yet God with the ſame breath declares, That he has not remitted the *temporal* Puniſhment, which remains due to His Divine Juſtice. This they are to pay. Their Fathers are excluded the Land of *Canaan*, and die in the Wilderneſs. And their Children wander forty Years in the Deſert.

Rom. 5. 12.

Numb. 14.

Conc. Trid. Can. 30. *Seſs.* 6. Si quis poſt acceptam Juſtificationis gratiam, cuilibet peccatori pœnitenti ita Culpam remitti, & reatum æternæ pœnæ deleri dixerit, ut nullus remaneat reatus pœnæ temporalis exſolvendæ, vel in hoc ſæculo, vel in futuro, in Purgatorio, antequam ad regna Cœlorum aditus patere poſſit, Anathema ſit.

This *Guilt* of temporal Penalty, which is oftentimes

the remainder of mortal Sin remitted, retains the name of *Sin*. Thus the Evening, or *Remainder* of the day, is not improperly ſtill call'd *day*. And it is upon this Account, and for leſſer, or *venial* Sins; whoſe *Fault*, whilſt the Sinner liv'd upon earth, is not forgiven, or *Guilt* not pardon'd; that we generally pray God to remit to *Souls* departed, their *Sins*; *who have not ſufficiently ſatisfied for their Offences*, ſays the Council of *Florence*; for *their Sins and Satisfactions*, decrees the Council of *Trent*; *for the Remiſſion of all their Sins*, prays the Prieſt in the Maſs for the Dead.

Con. Flor. in Decret.

Conc. Trid. Can. 3. Seſs. 22.

IV. Reflection.

I Cloſe the Controverſy between *Catholicks* and *Proteſtants* in this narrow Compaſs, whether, *We ought to believe that the Dead in Purgatory are help'd by the Prayers of the Living*, as our *Article* of Faith words it: or (which is the ſame thing, and contains all) whether, *It be part of a Chriſtians Duty to pray*, (as the Prieſt does at Maſs) *that God will remit to Souls departed, their Sins*. The *Diſcourſer* cannot blame me for omitting the word *Pain*, in my Propoſition. For if there be any *detained* in a *middle State*, whoſe *Sins* are not yet fully purg'd, or if they be *ſmall* ones, and entirely remain; there is without diſpute, ſome Penalty to be undergone for them. This is undeniably true, becauſe all *Sin*, as the *Diſcourſer* acknowledges, *infers an Obligation to Puniſhment*.

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CHAP.

CHAP. VI.

Why Roman Catholicks *believe the Dead are help'd by Prayers.*

IF you ask me the *Formal Reaſon*, Why *Roman Catholicks* believe it to be a part of a Chriſtians duty to pray for the Faithful deceaſed; I anſwer, Becauſe God has taught us ſo. *Apoſtolical Tradition* aſſures us of it; the Practiſe of the *Univerſal Church* confirms it; *Holy Scriptures* authoriſe it.

We do not pretend that *Sciptures* have any where *commanded* this Doctrine. *If you ſeek a Precept in the* Scriptures, ſays *Tertullian*, *you cannot find any.* Nor is this abſolutely neceſſary, to make it a part of *Chriſtian* duty. It is abundantly ſufficient for this Obligation; if firſt, it be recommended to us by *Revelation* from Heaven; and ſecondly, propos'd to the Faithful, or practis'd by the Univerſal Church of *CHRIST*. The *Will* of *GOD*, or *Revelation*, is recommended to us in *Holy Scriptures*, or convey'd to us by the *Apoſtles* and their *Succeſſors*. The *Univerſal Church* is either taken *diffuſively*, as it is ſpread over the World; or *collectively*, as it is aſſembled in an OEcumenical Synod, which repreſents the whole Church. All Four conſpire together to confirm *Roman Catholicks* in their Belief of Praying for the *Dead*; and to confound their Oppoſers. The Holy Scriptures recommend it in many places to the Faithful. The Apoſtles taught it. The Univerſal Church practis'd it. And General Councils have defin'd it.

Tertull. l. de Coron. Mil. c. 4. Si Legem expoſtules Scripturarum, nullam invenies.

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As for General *Councils*, I have alledg'd already, Two very plain Ones; that of *Florence*, and that of *Trent*. The Council of *Trent* pretended no *Command* in Scripture for this Doctrine. We read it decreed by the *Tridentine* Fathers, becauſe the Apoſtles taught it; *according to the Tradition of the Apoſtles*, declares this OEcumenical Synod, in the *2d. Chap.* & *22d. Seſſion*; and becauſe it is recommended in the Scriptures, the ſame Council, in the Decree of Purgatory, determines Prayers for the *Dead*, *from the Scriptures*.

CHAP. VII.

Of the Univerſal Church Praying for the Dead.

TO ackowledge Prayers offer'd by the *Univerſal Church* of *CHRIST*, with intent to expiate the Sins of *Souls* departed, in a middle State, is to believe this Pious Cuſtome came from the Divine *Apoſtles*. For, as S. *Auſtin* obſerves, *What the whole Church holds, and was not Inſtituted by Councils, but was alwaies retain'd, is moſt truly believed to come from Apoſtolical Tradition.* In finding out then one of theſe, we learn both of them. Our Maſters ſhall be the holy *Pen-men* of Primitive Times.

S. Aug. Ep. 118. Quod univerſa tenet Eccleſia, nec à Conciliis inſtitutum, ſed ſemper retentum eſt, nonniſi authoritate Apoſtolica traditum rectiſſimè creditur.

Petrus Venerabilis

Writing againſt the *Petrobruſian* Hereticks; thus exhorts all *Chriſtians* out of the Book of *Maccabees* to

to pray for the Dead. *The Faithful* Jews *pray'd for the heinous Offences of their Dead; that, what they had Committed, might totally be forgiven; and the faithful Christians will not pray for their faithful piously departed, that their sins not fully remitted, may by the same GOD be Pardon'd? The Jews pray'd in the time of Anger; and Christians are negligent in the day of Grace?* Is not this to pray with intent, as *Roman Catholicks* do, that God will remit to souls departed, their sins? And what follows will not give you leave to doubt that this pious Devotion was believ'd the duty of Christians in those dayes. **Let him,* continues this Venerable Writer, *that denies the good Works of the Living to be advantagious to the Dead, who deserve them, know that he makes a Breach in Faith.*

Ep. 2. cont. Petrob. Cap. 5. Rogant fideles Judæi pro delictis tam gravibus defunctorum, ut quod fecerant, oblivioni traderetur, & non rogabunt fideles Christiani pro defunctis in spe bona fidelibus eundem Deum, ut eis nondum plenè laxata Peccata remittantur? Rogaverunt hoc illi adhuc in tempore iræ, & non rogabunt hoc isti in tempore gratiæ?

**Ibidem.* Qui bona vivorum Mortuis, qui digni sunt prodesse denegat, ad communis fidei læsionem pertinere cognoscat.

S. *Bernard*

Calls them, who deny this pious Doctrine, *Hereticks*, and *Hypocrites. Is it not,* says this Saint, *sufficient for them to be Hereticks, unless they be Hypocrites too.* They are Hereticks, because *they Defraud the Dead of help from the Living, nor do they believe that there remaines after Death Purgatory Fire.* As Hypocrites, they make a fair shew, and pretending to follow the pure Word of God.

Super Cantica Ser. 65. pag. 762. Non sufficit hæreticos esse, nisi & hypocritæ sint. Mortuos viventium fraudantes auxilijs, non credunt ignem Purgatorium restare post mortem.

S. *Iſidore* of *Spain*

S. *Iſid. Hiſp. l.* 1. *de Offic. Eccles. c.* 18. Sacrificium pro Defunctorum fidelium requie offerri, vel pro eis orari, quia per totum hoc Orbem cuſtoditur, credimus quod ab ipſis Apoſtolis traditum ſit. Hoc enim ubiq; Catholica tenet Eccleſia; quæ niſi crederet fidelibus defunctis dimitti peccata, non pro eorum ſpiritibus vel Eleemoſynam faceret, vel Deo ſacrificium offerret.

Says, *Becauſe ſacrifice and prayers are offer'd thorow the whole world for the reſt of the Faithful Deceaſed, we believe this Cuſtom comes from the Apoſtles* themſelves. *For the Catholick Church every where obſerves this; Nor would She give Alms, or offer Sacrifice for Souls Departed, unleſs ſhe believ'd the Faithful Deceaſed, receiv'd pardon of their Sins.*

Nothing can be more fully expreſt for Roman Catholicks. *Firſt*, Prayers are offer'd for the Faithful deceaſed. *Secondly*, For their Reſt, and Remiſſion of their Sins. *Thirdly*, The Catholick Church thorow the whole world practis'd the ſame. *Fourthly*, 'Twas believ'd *Apoſtolical Tradition.* And ſhall a pretended Reformer ſtart up, without any warrant of a new *Revelation* from Heaven, and baniſh this Pious Devotion, and contradict the whole Church of God, and teach contrary to what the Bleſſed Apoſtles deliver'd.

S. Gregorie *the Great*,

Eminent for Learning and Piety, and with whom the whole Church of Chriſt communicated in Religion, the *Diſcourſer* of his own accord gives up as one of ours, ſo would he if he were juſt, give us all the *Fathers*.

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The Council of Calcedon,

Or the Fourth *General*, which the *Religion by Law* Eſtabliſh'd reverences, approves of the ſame *Doctrine*, Recording to Poſterity what was laid to *Dioſcorus*'s Charge, who was condemn'd by the Synod. Amongſt others of the Accuſations, which were brought againſt him, we find that he was impeach'd, and ſaid to have diſpos'd of a great ſumm of Money, contrary to the Deceaſed's deſires, who gave it with intent to be pray'd for. *But no body*, ſays the Acts of this *OEcumenical* Synod, *is ignorant of the buſineſs of the Renowned* Periſteria *of Happy Memory. For She Commanded in her laſt Will and Teſtament, a conſiderable ſumm of Money to be given for her Soul to Monaſteries, Hoſpitals, Alms-Houſes, and to the Poor of the Ægyptian Province. And yet by the diſpoſal of* Dioſcorus, things were ſo Order'd, *That as much as lay in him, even Incenſe was not offer'd from the Sacrifice to GOD, in Remembrance of the moſt Illuſtrious deceaſed* Periſteria. The *Acts* take Notice, *Firſt*, That this Lady gave Money, with intent, that after her Death, the Prayers of the Faithful ſhould benefit her Soul. This is our *Article* of Faith, which obliges us *firmly to hold, that the Dead are help'd by the Prayers of the Living. Secondly*, This was the Practice of the whole Church, becauſe ſpoken

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Who liv'd at the ſame time that this general Council was aſſembled, gives us another confirmation, not of a private Perſon, praying in his Oratory for the *Soul* of his deceaſed Friend, but of the Emperor *Theodoſius*, proſtrating himſelf before the Reliques of St. *John Chryſoſtom*, and praying for the *Souls* of his deceaſed Parents, *Arcadius* and *Eudoxia*. *His looks*, ſayes this Hiſtorian, *and eyes fix'd on the Tombe of this Holy Man* (St. Chryſoſtom) *he let tears fall for his Parents, and he beg'd that he* (the Saint) *would obtain pardon for them, of their faults contracted through ignorance. For long before this, his Parents were dead, and he was left very young, and an Orphan.*

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ſome Comfort to the Living, and no Relief to the Dead. But it is not at all to be doubted, that the Prayers of the holy Church, the wholeſome Sacrifice, and Alms-deeds given for the deceaſed, are beneficial to the Dead, that God might deal more mildly with them, than their ſins have deſerv'd. For this which was delivered by our fore-Fathers, the Univerſal Church obſerves, to pray for thoſe who are departed in the Communion of the Body and Blood of Chriſt, *when they are commemorated in their place at the Sacrifice.* Thus S. *Auſtin.* And thus *Roman Catholicks. We pray for the Faithful deceaſed*; S. *Auſtin* prays for the ſame; *for thoſe who are departed in the Communion of the Body and Blood of* Chriſt: We pray with intent, that God may eaſe their Sufferings, ſo did S. *Auſtin, That God might deal more meekly with them than their Sins have deſerv'd.* We look upon this as part of our Chriſtian Duty; ſo did S. *Auſtin*; *For this which has been deliver'd by our fore-Fathers, the Univerſal Church obſerves.*

Nor is this Learned *Father* contented here. He reckons the oppoſite Errour, *Heretical. The Aerian Hereticks,* ſayes he, *take their Name from* Aerius, *who being a Prieſt, was griev'd that he could not get a Biſhoprick, and being fallen into the Arian Hereſy; he added ſome of his own peculiar Doctrines,* ſaying, *We ought not to pray, nor offer ſacrifice for the Dead.--- The Catholick Church teaches the contrary.* This *Aerius* is the firſt Man we read of, who deny'd Prayers for the Dead. In what ſenſe he deny'd them, S. *Auſtin* declares, *viz.* in the ſenſe oppoſite, *to what the Univerſal Church obſerv'd.* Now the Univerſal Church

De Hæres. num 53. *de Aerio.* Aeriani ab Aerio quodam ſunt nominati, qui cum eſſet Preſbyter doluiſſe fertur quod Epiſcopus non potuit ordinari, & in Arianorum hæreſim lapſus, propria quoque dogmata addidiſſe nonnulla, dicens, orare vel offerre pro Mortuis oblationem non oportere — contra iſta ſentit Eccleſia Catholica.

pray'd, as this Holy Father obſerves, with intent to eaſe the Deceaſed in their Sufferings, *That GOD might deal more meekly with them, than their Sins deſerv'd.*

S. *Hierome*

Vindicates himſelf from *Origen*'s Error, in which ſome would involve him, writing thus upon this paſſage of the *Proverbs*; **The Wicked Man dead, all Hope is ended**; *ah Miſery!* Origen *over-look'd this ſentence, who believ'd, that Life would be given, after the laſt and univerſal Judgment, to all the Wicked and Sinners.* What follows is the Belief of the Church, which S. *Hierome* ſtamps with a *Notandum. But take Notice,* ſayes he, *although there be no Hope of Pardon after Death for the Wicked; yet there are ſome, who may be abſolv'd after Death, from leſſer Faults, with which they dyed ingag'd,* viz. *expiated either by Pains, or Prayers of their Friends, or Alms-deeds, or ſaying of Maſſes; but theſe things, for whomſoever they are perform'd, are done before* (the Laſt) *Judgment, and that too, for leſſer Offences.*

In Proverb. cap. 2. *Mortuo homine iniquo nulla erit ultra Spes.* Heu miſere hanc ſententiam pertranſijt *Origenes* qui poſt univerſale extremum; judicium vitam credit omnibus impiis & peccatoribus dandum. Notandum autem, quod etſi impiis poſt Mortem ſpes veniæ non eſt ſunt tamen qui de levioribus peccatis, cum quibus obligati defuncti ſunt, poſt Mortem abſolvi poſſunt; vel pœnis videlicet caſtigati, vel ſuorum precibus, & eleemoſynis, Miſſarumque celebrationibus; ſed hæc quibuſcunque fiunt, & ante judicium, & de levioribus fiunt erratis.

If you ask what anciently were the Devotions for the *Dead*; you have here *Prayers*, and *Alms-deeds*, and ſaying of **Maſſes** preſcrib'd; a word, which is ſo diſagreeable to the fondlings of New *Religions*. If you would know why the *Dead* are detain'd in a *middle* State, S. *Jerome* tells you, becauſe, when they dyed,

dyed, *they were involved in leſſer Faults.* If you urge on, and ſay, they do not ſuffer there; this Father replyes, their Faults are *expiated by ſuffering Pains.*

Had the *Diſcourſer* ſeen this evident Teſtimony, ſure he would not have triumph'd, that in S. *Jerome* there was no mention of thoſe, *who depart this Life in a ſtate of Charity, to be puniſh'd in Purgatory,* or a middle ſtate of Souls; ſure he would not have vaunted, *that if he did not with* Rufinus, *accuſe him of being involv'd in the Error of* Origen; *yet* Bellarmin *himſelf cannot deny him to have been charg'd with an Opinion not very much differing from it,* viz. that *All Catholick Chriſtians, ſhall in the end be ſaved, after they have been tryed and purifyed in the Fire of the laſt Judgment.* Rather than he will have a *Father* without Error, he will be twice injurious to him. When I find any paſſage of a *Father* dubious, or hard to be underſtood, I ſtraightway compare it with clearer and eaſier, about the ſame matter, and ſo gather its meaning. Thus if I ſhould read in S. *Jerome,* that all *Catholicks ſhall in the end be ſaved after they are purifyed,* or, that Chriſtians, *if they be overtaken in their ſins, ſhall be ſaved after Puniſhment*: I ſtraightway ſuppoſe, if theſe ſins be *mortal,* they have repented of them; and that all Catholicks, whom God has order'd to be tryed and purifyed, ſhall after be ſaved. Now, theſe cannot be all Catholick Chriſtians, generally ſpeaking, but only thoſe who depart this Life in Charity, which is compatible with leſſer, or venial Faults. And theſe are to be purg'd, not at the day of Judgment, but before this dreadful day. This is not my Opinion, 'tis S. *Jerom's* own interpretation; in the end

Pag. 23. & 24.

of

of the foregoing Teſtimony; *but, by whomſoever Pains are undergone, or Prayers* offer'd, *they are done before Judgment; and that too for leſſer Offences.*

S. *Epiphanius*

Charges *Aerius* with the ſame *Error*, which we have read S. *Auſtin* imputed to him; *that he oppoſed, mentioning the Names of the Dead; asking to what purpoſe they did it? He that is alive, prayeth, or offereth the Sacrifice; What ſhall this advantage the Dead? But if the Dead are indeed profited thereby, then let no man from henceforth trouble himſelf to live well, only let him oblige his Friends, or give Money to perſons to pray for him, that none of the inexpiable ſins he hath commited may be required of him.* This is the Caſe of *Aerius* in the *Diſcourſer*. Can any *Reformer* Argue better againſt the Church of *Rome*, than this Heretick does againſt S. *Epiphanius*. *Aerius* asks *to what purpoſe they pray for the Dead*, S. *Epiphanius* anſwers to benefit them.

Diſc. p. 53.

Aerius preſſes forwards, if *Prayers profit the Dead, let no man endeavour to live well, only let him give Money to be Pray'd for, That none of thoſe inexpiable Sins he hath Committed, may be required of him.*

S. *Epiphanius* replyes, that *theſe Prayers do not extinguiſh all ſort of Faults*. They only purify the ſtains of ſmaller Offences; which this *Father* calls *Slips*, of the *Perfect*. *But for the moſt part*, ſays he, *they therefore profit us, becauſe when we enjoy'd this World,*

World, we wilfully, yet with reluctancy fail'd, an evident sign of a more perfect Condition. We do therefore make Commemoration of the Just, and of sinners (of whose Salvation we have some hope.) *For sinners we implore Gods Mercy. For the Just, we honour our Saviour Christ.* Here are Prayers manifestly offer'd for Expiation of Sin, not for notorious Crimes; for these, no expiation can be made in the World to come. They were offer'd for smaller Faults, with which the Sinner laden, departed, and for which he suffers in a middle State, and therefore *Gods Mercy* was implor'd for him.

S. *Epiph. hæc* 75. *pag.* 911.
Ὠφελεῖ δὲ καὶ ἡ ὑπὲρ αὐτῶν γινομένη εὐχὴ, εἰ καὶ τὰ ὅλα τῶν αἰτιαμάτων μὴ ἀποκόπτοι. Ἀλλ' οὖν ἧς διὰ τὸ πολλάκις ἐν κόσμῳ ἡμᾶς ὄντας σφαλλεσθαι ἀκοισίως τε καὶ ἑκουσίως ἵνα τὸν ἐν τελέσθερον σημανθῇ καὶ γὰρ δικαίων ποιούμεθα τὴν μνήμην, καὶ ὑπὲρ ἁμαρτωλῶν, ὑπὲρ μὲν ἁμαρτωλῶν ὑπὲρ ἐλέους Θεοῦ δεόμενοι, ὑπὲρ γὰρ δικαίων, &c.

Lastly, S. *Epiphanius* assures us, the Answer he gave, was that of the Church, *unalterable*; and therefore not to be call'd in question by a private *Reformer. And I say*, pursues this Father, *the Church necessarily performs this* (Christian Duty) *who receiv'd it, deliver'd to Her from Her Ancestors. But can any one break the Order of his Mother, or Law of his Father?* In *Salomon* 'tis written, *Hear O Son, the Words of thy Father, and do not despise the Law of thy Mother; declaring, That the Father, who is* God, *His only begotten Son, and the Holy Ghost, have taught us by the written and unwritten Word; and that our Mo-*

Ibidem Num. ult. Ὅτι ἀναγκαίως ἡ Ἐκκλησία τοῦτο ἐπιτελεῖ, παράδοσιν λαβοῦσα παρὰ πατέρων. Τίς δὲ δυνήσεται θεσμὸν μητρὸς καταλύειν, ἢ νόμον πατρὸς, ὡς τὰ παρὰ τῷ Σολομῶντι εἰρημένα, ἄκουε υἱὲ λόγους πατρὸς σου, καὶ μὴ ἀπώσῃ θεσμοὺς μητρὸς σου. Δείξας, ὅτι ἐγγράφως τε καὶ ἀγράφως ἐδίδασκεν ὁ πατὴρ, τουτέστιν ὁ Θεὸς, ὁ μονογενὴς, καὶ τὸ ἅγιον πνεῦμα: ἠδὲ μήτηρ ἤτοι ἡ Ἐκκλησία εἶχε θεσμοὺς ἐν αὐτῇ κειμένους, ἀλύτους μὴ δυναμένους καταλυθῆναι. Τεταγμένων τοίνων τῶν ἐν τῇ Ἐκκλησίᾳ θεσμῶν καὶ καλῶς ἐχόντων, καὶ πάντων θαυμασίως γινομένων ἐληλεγκται πάλιν καὶ οὗτος ὁ πλάνος.

ther the Church, has ſome Laws in her own Hand, which neither can be diſſolv'd nor broken. From theſe Laws eſtabliſh'd in the Church, which are laudable ones, and full of adminiſtration, this Impoſtor is convinc'd. Language, which I heartily wiſh the Pretended *Reformers* would learn to ſpeak!

S. *Chryſoſtom*

Is very copious in his exhorting Chriſtians to pray for the Dead. I'lle content my ſelf with one ſingle paſſage, but ſo plain a one, that none but a *Roman Catholick* could have ſpoken it. *Not in vain*, ſayes he, *is it Enacted by the Apoſtles, that in the dreadful Myſteries Commemoration be made of the Dead. They* (the Apoſtles) *knew very well, how much profit*, from hence, *and benefit accrews to their Souls. For when all people ſtand* (at their Devotions before the Altar) *with lifted up Hands, and the Quire of Prieſts, and the dreadful Sacrifice, exciting Veneration, how ſhall we fail to appeaſe GOD, in praying for them? And this truly is to be underſtood of thoſe who departed in the Faith.*

Hom. 3. in Ep. Phillip. Edit. Etonæ P. 20. Οὐκ εἰκῇ ταῦτα ἐνομοθετήθη ὑπὸ τῶν Ἀποστόλων τὸ ἐπὶ τῶν φρικτῶν μυστηρίων μνήμην γίνεσθαι τῶν ἀπελθόντων. Ἴσασιν αὐτοῖς πολὺς κέρδος γινόμενον, πολλὴν τὴν ὠφέλειαν. Ὅταν γὰρ ἑστηκὼς ὁ λαὸς ὁλόκληρος καὶ χεῖρας ἀνατείνοντες, πλήρωμα Ἱερατικὸν, καὶ προκειται ἡ φρικτὴ θυσία, πῶς οὐ δυσωπήσομεν ὑπὲρ τοῦ τοῦ θεὸν παρακαλοῦντες; ἀλλὰ τοῦτο μὲν περὶ τῶν ἐν πίστει πεφελθότων.

S. *Chryſoſtom* ſays the Dead are help'd by the Prayers of the Living, *much profit from hence accrews to them*: And the Reformers deny it. St. *Chryſoſtom* ſays the *Pain* hereby, which the Dead ſuffer, is alleviated,

ated, *how ſhall we fail to appeaſe God in praying for them?* And is not his Anger attended with Puniſhment? And the Reformers hold it *a fond Invention.* S. *Chryſoſtom* ſays, this pious Cuſtom receiv'd its authority from Apoſtolical Tradition, *not in vain Enacted by the Apoſtles:* and the Reformers contradict it. S. *Chryſoſtom* admoniſhes us, that theſe Prayers only belong to them who die with hopes of Salvation, *They are ſaid for thoſe who departed in the Faith:* And the Reformers explicate him corruptedly of the *Damned.* O wonderful Piety of Reformers! Rather than they ſhould not be cruel to their Dead, they labour to pervert the Writings of the *Fathers:* Yet I ceaſe to be ſurpriz'd, why they exclude the *Dead* from their Prayers, when I conſider how they baniſh *Chriſt* from their *Altar*, and aboliſh the dreadful *Sacrifice.*

Diſc. pag. 65.

Euſebius Cæſarienſis

Speaks of the earneſt deſire, which *Conſtantine* the Great had, to be pray'd for after Death, who took care, that his Corps ſhould be intomb'd near the ſhrines of the Bleſſed Apoſtles, whether all pious People reſorted to perform the Devotions for the Dead, to *GOD* and his Saints. *He choſe*, ſays *Euſebius*, *this place of Repoſal with an incredible Cheerfulneſs of Faith, foreſeeing that he ſhou'd ſhare after Death in their Prayers, which were ſaid in honour of the Apo-*

Lib 4. de vita Conſt. c. 60. Προνοῶν ὑπὲρ Βαλλέσῃ πίστεως προθυμία γεγενῆσθαι ὡς ἂν καὶ μετὰ τελευτὴν ἀξιῷτο τῶν ἐνταυθοῖ μελλουσῶν ὑπὶ τιμῇ τῶν Ἀποστόλων συντελεῖσθαι εὐχῶν ὠφέλειαν ψυχῆς ὀνησιφόρον τὴν τῶν δὲ μνημὴν εἶσθαι αὐτῷ πιστεύων.—

ſtles,

ſtles,— believing that their Remembrance would exceedingly profit his Soul; nor was he fruſtrated of his expectation. An innumerable Multitude of People with the Prieſts of God, not without Lamentation, and with many tears, offer'd Prayers to God for the Soul of the Emperor. Theſe Prayers were offer'd with intent to relieve the Emperor's Soul; *Conſtantine believ'd, that the Interceſſion of the Apoſtles to God for him, would profit his departed Soul exceedingly.* And this muſt be to free him from the confinement of a *middle* ſtate. It could not be that of the *Damned* in Hell, *Euſebius* had never ſuch an impious thought of *Conſtantine.* It could not be that of Heaven; the bleſſed Apoſtles there, were to interceed for him. It muſt then be that of Purgatory, wherein, if detain'd, the Emperor believ'd that the prayers of the Faithful would relieve him.

Ibidem Cap. 71. Λεὼς δὲ παμπληθὴς σὺν τοῖς τῷ Θεῷ Ἱερωμένοις, ὑ δακρύων ἐμῶς, σὺν κλαυθμῷ δὲ πλείονι, τὰς ἐυχὰς ὑπὲρ τῆς Βασιλέως ψυχῆς ἀπεδίδοσαν τῷ Θεῷ.

There is no reaſon in the world to underſtand this *Third State* after death, of the Diſcourſers place of *Sequeſter* which was fill'd with quietneſs, nor of the *Millenary* Kingdom, which abounded with delights. *Euſebius* was never accus'd of theſe *errors*, nor ought he to be taxed with theſe *Opinions.* And what removes all doubt, is that he ſpeaks of the Third *State* above mentioned, not as an *Opinion*, but delivers it as the cuſtom of the *univerſal Church.* This is verified by the devotions of the people of the whole Empire, who pray'd to God for the *Soul* of the departed Emperor. Nor could it be leſs than the *Sentiment* of the firſt *Univerſal* Council, becauſe it was that of *Conſtantine*, and *Euſebius*, who both ſate in this Synod among the Nicean Fathers, of whom *Conſtantine* receiv'd moſt of his inſtructions. *Arnobius*

Arnobius

Tells us, how Chriſtians labouring under Perſecution, were not permitted the reaſonable Exerciſe of their Religion; which made them thus to complain; *Why ſhould our Chappels be ſo outragiouſly thrown down, in which Prayers were offer'd to our ſoveraign God, peace and pardon was implor'd for all, for Magiſtrates, Armies, Kings, Friends and Foes, whether alive or dead?* This is exactly what the Council of *Trent* has defin'd; *Prayers offer'd for the living and the dead, for their ſins, pains and ſatisfactions.* Did not Chriſtians anciently pray for one another, that they might be abſolv'd from their ſins and ſatisfactions? And why muſt not the Dead ſhare in theſe Prayers? *Arnobius* affirms, they pray'd for all, *whether alive or dead?* Why do you divide them? And theſe dead were in *pain* or inquietude, becauſe they pray'd for *peace.* They were in *ſin*, becauſe *pardon* was implor'd for them. If this be not to pray for *Souls* in Purgatory, the *Diſcourſer* has forg'd a new one of his one.

Lib. 4. Adu. Gent. Pag ult. Cur immaniter Conventicula dirui (meruerunt) in quibus ſummus oratur Deus, pax cunctis & venia poſtulatur, Magiſtratibus, Exercitibus, Regibus, Familiaribus, Inimicis, adhuc vitam degentibus, & reſolutis Corporum vinctione.

Seſs. 22. Can. 3.

Tertullian

Exhorts Widows to be mindful in their Devotions of the *ſouls* of their deceaſed Husbands, after this manner, *Let her pray for his ſoul, and beg now for him, eaſe* or *refreſhment, and his company in the firſt Reſurrection, and let her ſee ſacrifice be offer'd yearly for him, on the day of his departure.*

De Monogamia. Pro anima ejus oret, & refrigerium interim adpoſtulet ei. & in primâ Reſurrectione conſortium, & offerat annuis diebus dormitionis ejus.

Here are Prayers offer'd with intent to free the dead from *pain* and anguiſh. We pray, for what is wanting. Now *Tertullian* exhorts Widows to pray for *eaſe* for their Husbands; therefore they wanted *eaſe*, and ſo were in *pain*. He exhorted them to pray for *refreſhment*; they wanted then *refreſhment*, and ſo were in *anguiſh*.

This *eaſe* or *refreſhment* was not beg'd for them in the *Millenary Kingdom*, of which the *Diſcourſer* would underſtand the *firſt Reſurrection*. For *Tertullian* exhorts them to beg *this refreſhment now for the Dead, before the firſt Reſurrection*. Nor can this be expounded of the *Diſcourſers* place of *ſequeſter*. Here, neither Eaſe nor Refreſhment was wanting: And of this, *Tertullian* ſpeaks no where.

Diſc. pag. 47. *Tertull.* Refrigerium *interim* adpoſtulet ei.

Diſc. pag. 4.

And this Exhortation of praying for the Dead, was grounded on the then Univerſal Practiſe of the Church. Had it been otherwiſe, the Writers of thoſe times, would have reply'd, 'twas a Novelty which *Tertullian* brought into the Church, and ſo have ſilenc'd him.

him. Thus they oppoſed with all their might, the Error of *Montanus*, towards which, I know *Tertullian* was at this time much inclin'd. But what has the rigid Error of the *Montaniſts*, which allow'd of no Repentance in this life for the relapſed into grievous and notorious ſins, to do with this pious *cuſtom* which extends devotion even after death, to *Souls* departed? And what is conſiderable, thoſe Books which *Tertullian* wrote, when he could not be cenſur'd of the ſuſpition of being a *Montaniſt*, deliver the ſame doctrine. Thus he ſays, in his Book, *de Corona Militis*, and third Chapter, that *we offer ſacrifices for the dead, and keep the anniverſary of their Birth.* Oblations and Anniverſaries ought not to be confounded; *Oblations* are for the Faithful not yet fully purg'd, *Anniverſaries* in *honor* of the Saints. 'Tis S. *Gregory Nazianzen's* Explication: *Some*, ſays he, *we perform, and ſome we give. We perform Anniverſary Honors, we give Commemorations*, (or Oblations, when Commemoration of the dead is made). With what intent theſe Oblations were made, *Tertullian* teaches us elſewhere, *for leſſer Faults*, for which the dead are impriſon'd, *he* (GOD) *will caſt thee into the infernal Goal, whence thou ſhalt not go forth, until the ſmalleſt Fault be expiated in the delay of Reſurrection.* And finally, *Tertullian* affirms this *middle* ſtate, or *priſon*, where ſmaller Faults are to be expiated, before the detained go to Heaven, *into the delay of Reſurrection*, to be part of what the Church believ'd, in theſe Words, *If you ask a Command for this in Scripture, there*

Oblationes pro defunctis, pro natalitijs annuà die facimus.

S. Greg. Nazian. Orat. in laud. Cæſarij. Alia quidem perſolvimus, alia vero dabimus, anniverſarios Honores, & Commemorationes offerentes.

Tertull. de Anima c. 35. Ille te in Carcerem mandet infernum, unde non dimitteris, niſi modico quoque delicto, mora Reſurrectionis, expenſo.

there is none to be found. Tradition (from the Apostles) has increas'd this into a Precept; Custom confirms it, Faith observes it.

Lib. de Coron. Mil. c. 4. Traditio tibi pretendetur auctrix, consuetudo confirmatrix, fides observator.

Dionysius Areopagita

Makes mention of Three States of Men after death.

The *First* are the *Wicked, who die miserably*, and go straightway to Hell, and for whom the Priest never prays at the Altar: *For the Wicked deceased, he never prays.*

De Hierar. Eccles. tom. 1. c. 7. Edit. Paris, 1644. Pag. 352. & 357. Διὰ τοῖς ἀνιέροις οὐχ ἐπεύχεται ταῦτα κεκοιμημένοις.

The *Second* State is of the *Just*, who go straightway to Heaven, and of these he recounts two degrees. Some liv'd a divine Life upon earth, others not so fervent in Charity, a holy Life: both after death enjoy the sight of *God*. The Prelate prays for neither. They want not his Prayers. For both of them he gives *Thanks to God, who leads here a divine*, says S. *Denis, and most holy Life, as much as 'tis possible for man to imitate God, shall in the next World enjoy divine and happy Rest. And whose Life is infe-*

Ib. pag. 352. Οἷον, εἰ θεοειδῆ τὶς ἔχεν ἐνθάδε, καὶ Ἱερωτάτην ζωήν, ὡς ἀνδρὶ τὸ θεομίμητον ἐφικτὸν ἐνθείαις ἔσαι κατὰ τὸν αἰῶνα τὸν μέλλοντα καὶ μακαρίαις λήξεσιν: Εἰ δὲ τῆς κατ' ἄκρον θεοιδοῦς ὀφειμένην, Ἱερὰν ὤμως, ὁμοειδεῖς καὶ οὗτος ἀπολήψεται τὰς Ἱερὰς ἀμοιβάς. Ὑπὲρ ταύτης τῆς θείας δικαιοσύνης ὁ Ἱεράρχης εὐκαριστήσας, εὐχὴν Ἱερὰν ποιεῖται.

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riour to this divine one, yet likewiſe holy, he will receive equal recompence for his Merits. The bleſſed Prelate giving Thanks *for this divine Juſtice, goes on with the holy Sacrifice.* Thus the Roman Catholick Church holds prayers offer'd with reference to the *Saints*, a *Thankſ-giving* to *GOD.*

Beſides theſe Two States, we find mention of a Third. This cannot be *Hell*; the place admits of Mercy. It cannot be *Heaven*, the detained are not yet fully purg'd from ſin, or *leſſer Faults.* And it is for the remiſſion of theſe, that the Prelate prays. *The Prayer of the Holy Prelate implores the Divine Goodneſs to pardon the deceaſed of all his ſins committed by humane frailty, and to transfer him into the light and region of the Living; and to ſeat him in the Boſom of* Abraham, Iſaac, *and* Jacob, *in a place, where there is no more any pain, ſorrow, or ſighing.*

Ib. Parag. 3. Ἡ μὲν οὖν ἐυχὴ τῆ; διὰ ἀῤῥαλῆς ἀγαθότητ☉ λίτα, πάντα μὲν ἀφεῖται τὰ δι' ἀνθρωπίνην ἀδύνειαν ἁμαρτημένα τῷ κεκοιμημένῳ, καταταξαι δὲ αὐτὸν ἐν φωτὶ κ) κάρα ζώντων εἰς κόλπυς Ἀβραὰμ, κ) Ἰσαὰκ, κ) Ἰακὼβ, ἐν τόπῳ, ὃ ἀπέστρα ὀδύνη κ) λύπη, κ) στεναγμὸς.

S. *Maximus* in his expoſition of this paſſage, calls theſe Faults of human frailty, *little Sins*; and theſe are thoſe *venial* Offences, which accompanyed the dead to Purgatory, there to be expiated, before the detained change *ſorrow*, *grief*, or *weeping*, into joy, and eternal felicity; and of which the Church of *ROME* begs pardon in her Prayers for *Souls* departed.

S. Max. in Dionyſ. Ἰα ψιλὰ τῶν ἁμαρτημάτων.

And leſt ſucceeding Ages ſhould be forgetful of the dead, or oppoſe this pious Devotion of the Faithful for them, S. *Denis* guided with a Prophetick Spirit, left in few words, Three ſtrong Motives, which are of themſelves proper to remind the *Forgetful* of this

duty, and able to convince any unbyas'd Understanding of it.

First, he says, That this Doctrine is divinely reveal'd.

Secondly, That it is grateful to Heaven.

Thirdly, That these Prayers will prove effectual to relieve the Dead.

Ib. Pag. 357. Οὐκοῦν ὁ Θεῖος Ἱεράρχης ἐξαιτεῖ τὰ θειωδῶς ἐπηγγελμένα, καὶ φίλα Θεῷ, καὶ πάντως δωρηθησόμενα.

The holy Bishop, concludes this ancient FATHER, *asks, what is divinely promis'd, what is acceptable to God, and what will certainly be granted?* And after this, can any one pretend to be exempted from praying with intent to help Souls departed in a middle state of *pain*, *sorrow*, and *sighing*; or of Purgatory, where lesser Faults are expiated.

This is the sense the *Greeks* gave of *Dionysius Areopagite*, and they understood his Language. *You have*, says *Michael Glyca*, *chiefly* Dionysius *the Great*, *banishing the Opinion* (of no middle State); *and openly teaching, what sins may, and what may not be pardon'd. For discoursing of those who died in Sin, he adds this, if they be small, they receive help from Good Works, which are done for them, if they be notorious Faults, GOD has concluded against them.* And *Gabriel Severus* a *Greek* Schismatick, writing against the *Latins*, about the being of real *Fire* in Purgatory, which is no matter of Faith, declares the *Greeks* agree with the *Latins*: *In as much as we* (the Greeks) *likewise affirm, That the Souls of those who piously departed, are*

Mich. in Ep. ad Nilum Mona. Ἐχεῖς γὰρ πρὸ τῶν ἄλλων αὐτὸν τὸν μέγαν Διονύσιον ἐκ μέσου τὴν ὑπόνοιαν ταύτην ποιούμενον, καὶ τίνα μὲν τῶν πλημμελεμάτων ἀφίενται, τίνα δὲ οὐκ ἀφίενται, σαφῶς τε διδάσκοντα. Περίτινων γὰρ ἐν ἁμαρτίαις τὸν βίον ὠπολιλόντων διεξιὼν, καὶ τάδε φησὶν, εἰ μὲν ψιλὰ τίνα πρόσεστιν, ἔχουσιν ὠφέλειαν διὰ τὰς γενομένας εὐποιΐας, εἰ δὲ χαλεπὰ εἰσιν, ἀπέκλεισεν ὁ Θεὸς κατ' αὐτῶν.

are help'd in thoſe places, in which they are kept, and ſet free by Alms-deeds, and Prayers, which are offer'd for them, as Dionyſius Areopagite *ſays.*

Gab. Tract. de Purgat. adu. Lat.

Καὶ συμφωνοῦμεν μὲν ὅτι καὶ ἡμεῖς ὁμολογοῦμεν, ὅτι αἱ ψυχαὶ τῶν εὐσεβῶς κεκοιμημένων λαμβάνουσιν ἀφέλειαν καὶ ἄνεσιν εἰς τοῦ τόπες ἐκείνους ὅπου εὐρίσκονται διὰ τὰς ὑπὲρ αὐτῶν γινομένας ἐλεημοσύνας καὶ πρεσβείας, καθὼς λέγει καὶ ὁ Ἀρεοπαγίτης Διονύσιος.

The Diſcourſer apprehended very much the preſſing of this ancient Father's Authority, and therefore would have us doubt of his Works, and calls him, *the pretended Dionyſius*. But the two *Greeks* above-mentioned call him the true *Areopagite*; ſo does *S. Gregory* the Great; ſo does the ſixth OEcumenical Council. *Juvenalis* Biſhop of *Jeruſalem*, who Liv'd at the Time of the fourth OEcumenical Synod, affirms the ſame. *S. Gregory Nazianzen* makes uſe of this Authority. *Dionyſius Alexandrinus* Commented upon him in the Third Age, as *S. Maximus* aſſures us. And the *Monotholite* Hereticks citing his Authority, 'twas explicated by the Fathers of the Church, as that of *Dionyſius*. And I think theſe grave and weighty Authorities will eaſily ſink down the light Pretenſion of a *Diſcourſer*.

S. Greg. hom. 34. *Evang. Conc.* 6. *Gen. Act.* 5. Relatio eſt aliud Teſtimonium è Codicillo S. Dionyſij Epiſcopi, Athenienſis & Martyris. Apud Niceph. l. 15. c. 14. S. Greg. Naz. orat. 42. in Paſcha.

CHAP.

CHAP. VIII.

Of Scriptures recommending Prayers for the DEAD.

HOly Scriptures have in many places recommended this pious Office to the Faithful. I'le content my ſelf with three or four Inſtances. The *Firſt* ſhall be, what we read in the Second Book, and Twelth Chapter of

The Maccabees:

And the day following, Judas *came with his Company, to take away the bodies of them that were overthrown, and with their Kinſmen to lay them in the Sepulchres of their Fathers. And they found under the Coats of the ſlain, ſome of the Donaries of the Idols that were in* Jamnia, *from which the Law forbideth the* Jews: *therefore it was made plain to all, that for that cauſe they were ſlain. All therefore Bleſſed the juſt Judgment of our Lord; who had made manifeſt the hidden things. And turn'd to Prayers, they beg'd of him, that the Sin committed, might be perfectly blotted out.*

Then *Judas* exhorted the People to keep themſelves from the like Sin, made a Collection among them of a conſiderable ſumm of Money, and ſent it to *Jeruſalem*, *to offer Sacrifice for the Sin*, *well*, *and*

and religiously thinking of the Resurrection. For unless he hop'd that they, that were fallen, should rise again, it would seem superfluous and vain to pray for the Dead. After considering, that there is an excellent Reward laid up for those, that die piously, which was *a Holy, and Godly Thought; he therefore made an Expiation for the Dead, that they might be Absolv'd from their Sin.*

Edit. Sixti. Εἰς Ἱκετεῖαν ἐτράπησαν ἀξιώσαντες τὸ γεγενὸς ἁμαρτημα τελείῳ ἐξαλειπθῆναι — προσταγαμεῖν περὶ ἁμαρτίας θυσίαν — εἰ γὰρ μὴ τοὺς προπεμπωκότας ἀναστῆναι προσεδόκα, περισσὸν ἂν ἦν καὶ ληρῶδες ὑπὲρ νεκρῶν προσεύχεσθαι. Εἶτα ἐμβλέπων τοῖς μετ' εὐσεβείας κοιμωμένοις καλλιστὸν ἀποκείμενον χαριστήριον, ὁσία καὶ εὐσεβὴς ἡ ἐπίνοια. Ὅθεν περὶ τῶν τεθνηκότων τὸν ἐξιλασμὸν ἐποιήσατο τῆς ἁμαρτίας ἀπολυθῆναι.

This is so plain and easy, that I cannot imagin, how any one, except he wilfully will mistake, should understand it otherwise, than in the *Roman* Catholick Affirmation.

The *Sin*, questionless, that they committed, (whom *G O D* permitted to be cut off by the Enemy) was *mortal*. The Law forbad to covet, or take any thing appertaining to Idols. They were commanded to destroy it; and therefore because this People *had taken the Donaries of Idols, they were slain*, says the Text.

Deut. 7. Josh. 7.

Judas and his Company, hop'd that their fellow-Souldiers repented, before they died, of their grievous Sin. There was sufficient Ground for this: They fought in defence of their Country, and their Religion: For these, they bravely Ventur'd their Lives. As therefore the *Justice* of G O D punished their Crime, by permitting them to be kill'd; might not their surviving Associates hope the Divine *Goodness* would recompence *the venturing of their Lives for GOD's Honour and Glory*, by Repentance, before

Death ſurpriz'd them? *His Mercy exceeds all other of the Divine Attributes.* At leaſt, this makes the caſe dubious: And in ambiguous things, a favourable Interpretation is approv'd of: *For who knows the ſenſe of the Lord, or who was His Counſellor?* If this be not ſatisfactory, what follows will convince you; for it is certain, That *Judas* order'd Prayers to be offer'd for the ſlain, becauſe he hop'd they repented of their Sin: *Conſidering*, ſays the Text, *That there is an excellent Reward, laid up for thoſe that die godlily, he therefore made an expiation for the Dead.* Is not a godly Death, a mark of Repentance?

Theſe Prayers, order'd by *Judas*, were offer'd as an *Atonement* for the *Sin* of the deceaſed: That this was his deſign, is apparent. No body can diſpute the being of a *Sacrifice* among the *Jews*, which was offer'd for *Sin*. The Law of *Moſes* in *Numbers* and *Deuteronomy*, frequently makes mention of ſuch a one: And all the Tribes forthwith after the Battle, agreeing in a general Collection of a ſumm of Money, to be ſent upon this Account to *Jeruſalem*, demonſtrate, that this *Sin-Offering* was extended to, and allow'd of for the *Dead*. Two Motives excited *Judas* hereunto. *Firſt*, the Reſurrection to Life; *For unleſs he hop'd that they that were fallen, ſhould riſe again, it would ſeem ſuperfluous and vain to pray for the Dead.* And *Secondly*, the Pardon of *Sin*; *after conſidering*, continues the Text, *That there is an excellent Reward laid up for thoſe that die godlily; he therefore made an Expiation for the Dead, that they might be abſolv'd from their Sin.*

By *Sin*, for which Prayers were offered, is meant the remainder of *mortal Sin*, the *Guilt* which infers an *Obligation* to ſome temporal Penalty, this is evi-

dent:

dent: *Judas* hop'd that the *Slain* died godlily, or repented: but he could not be of this perſwaſion, unleſs he likewiſe believ'd, that the *Fault* of their notorious Crime, was pardon'd; *For Repentance*, carries along with it *Forgiveneſs*. *Whenſoever you ſhall invoke my Name*, ſaith the LORD, *I will hear you.* Now beſides the *Guilt* of eternal Damnation which follows the *Fault* of grievous Offences, as the ſhadow does the body, both ſtanding, or periſhing together, there can nothing remain, to which the Title of *Sin* may be given, but the *Guilt* which infers an *Obligation* to *temporal* Puniſhment. 'Tis then this *Guilt* which is here call'd *Sin*, for which *Judas*, (after the hope of Pardon and Repentance of the *Fault*, as the Text affirms; *Conſidering, That there is an excellent Reward laid up for thoſe that die godlily*, who repent of their Sins, and are pardon'd) *therefore made an Expiation for the Dead, that they might be abſolv'd from their Sin.* This is further confirm'd, in theſe other Words of the *Text*; *And turning to Prayers, they beg'd of* God, *That the Sin Committed, might be perfectly blotted out:* The *Sin* then, was before blotted out, the *Fault* pardon'd, but not perfectly blotted out; the *Guilt*, which deſerv'd ſome temporal Penalty, remain'd to be expiated: For had they deem'd it had been before *perfectly* blotted out, they would not have beg'd of God, a perfect Forgiveneſs: This had been already Granted. There was then, ſome Penalty that remain'd, of which they beg'd forgiveneſs. But the Pain of *Sin*, is, ordinarily ſpeaking, only compleatly ſatisfied with pain. Nor can any one hope to be perfectly pardon'd of *Sin*, according to the rate of God's ordinary Providence, without entire ſatisfaction; which if not paid now, muſt hereafter be compenſated.

This

This is exactly what Mr. *de Meaux* Writes of the Roman Catholick Belief in this point, in his excellent *Expoſition of the Doctrine of the Church*, which all Chriſtendom approves of: *Thoſe who depart this Life*, ſays this Venerable *Prelate*, *in Grace and Charity, but nevertheleſs, indebted to the Divine Juſtice ſome Pains which it reſerv'd, are to ſuffer them in the other Life. This is what Oblig'd all the Primitive Chriſtians to offer up Prayers, Almſ-deeds, and Sacrifices, for the Faithful, who departed in Peace, and Communion of the Church, with a certain Faith, that they might be aſſiſted by theſe means.* This is what the Council of *Trent* propoſes to us to believe, touching *Souls* departed in *Purgatory*, without determining in what their *Pains* conſiſt, or many other ſuch like things, concerning which, this Holy Council demands great Moderation, blaming thoſe who divulge what is uncertain, or ſuſpected.

Expoſit. pag: 17. Sect. 8.

Seſs. 25. de Purg.

And to finiſh; This paſſage of Holy Scripture, out of the *Second Book* of *Maccabees*, is ſo ſtrong and convictive in behalf of praying for the *Dead*, that our *Adverſaries* can have nothing at all to ſay for themſelves, but with a ſtrange Boldneſs, to deny theſe *Books* to be part of the *Bible*: Yet the old Editions of Scripture in Engliſh, which were printed near the Beginning of the *Pretended Reformation*, give them, without diſtinction, their proper place in the *Bible*. What private Revelation the *Reformers* have had ſince, to diſplace them, and caſt them out, they never told us. The *Diſcourſer* indeed, gives us this Reaſon for it, that they were *never receiv'd by the* Jews *as Canonical*,

That we may well underſtand the Meaning of this *Objection*, it will not be amiſs to ſpeak here, of Two

Canons

Canons of a *Bible*, which the *Jews* uſed. The Firſt *Canon* of the *Bible* was compoſed by *Eſdras*: This is generally allow'd of. The Second *Collection* was more ample, and encreas'd by the ſuperaddition of many *Books* to the *former*. This was more rarely ſpoken of in ancient Times, becauſe leſs common. 'Twas compil'd ſometime before our Saviours comming, with the addition of thoſe *Books* which were Written after the Collection of the Firſt *Canon*. *Joſeph* the *Jew*, aſſures us of ſuch an addition made, where he cites the *Text* of Eccleſiaſtick, as part of their Scripture, which Book is not found in the Collection of the Firſt *Canon* of the *Jews*, and was written near *Two Hundred* Years after it. This ſuppos'd, I am of the *Diſcourſers* mind, that the Books of *Maccabees*, were not by the *Jews* acknowledg'd as part of the Firſt *Collection* of Canonical Scripture: they were written near *Three Hundred* Years after the Firſt *Collection* made by *Eſdras*. But can the Diſcourſer prove to me, that theſe Books were not by the *Jews* receiv'd as part of the Second *Collection* of Canonical Scripture?

Lib. 2. Cont. Appion.

If the *Diſcourſer* (notwithſtanding this reaſonable Diſtinction) remains unſatisfied, and ſtill ſcruples their Authenticneſs, and continues to ſay, that the *Jews* did not receive *them as Canonical*; I'le humour him in this, and grant him what he asks. But are we *Jews*? If the *Jews* did not, the *Church of Chriſt*, receiv'd them as *Canonical* Scripture.

S. Jerome 'tis true, ſays, that the *Church* did not look upon them, as part of that *Canonical* Scripture, which was contain'd in the Firſt *Canon* of the *Jews*, and which was univerſally receiv'd from the beginning by all Chriſtians: So did S. *Gregory* the Great.

In Præf. Salom.

Lib. Moral. 19. c. 13.

Neither of them deny the *Maccabees* to be part of that entire *Canon* of Scripture, which the *Church* of Chriſt appprov'd of, and read in their dayes. In this entire *Canon* of Scripture, the Third *Council* of *Carthage*, which all well-meaning Chriſtians alwayes look'd upon as Orthodox, number'd the *Maccabees*: So did *Innocent* the Firſt, Head of the Univerſal Church of *Chriſt* upon Earth, in his Letter to *Exuperius*, Biſhop of *Tholouſe*. S. *Auſtin* in expreſs Words ſays, *That the* Jews *do not receive the Books of* Maccabees *as Canonical, but the Church does.* And in the Second Age, the *Valentinian* Hereticks aſſerted, That the *Bible* no where patroniz'd it to be lawful to venture their Lives for GOD ALMIGHTY's ſake: And *Origen* inſtanc'd that Famous Example of the Mother and ſeven Sons, who died upon this Account, out of the *Second* of *Maccabees*, as part of Holy *Scripture*, and confuted them. Reaſons, without exception, that if the *Jews* did not, Chriſtians number'd theſe *Books* with the reſt of *Canonical* Scripture.

Canon 47. Sunt autem Canonicæ Scripturæ *Maccabæorum* Libri duo.

S. Aug. l. 18. *de Civit. Dei. c.* 37. Maccabæorum Libros, non Judæi, ſed Eccleſia pro Canonicis habet.

In S. Matthew

We read an other Confirmation of this Truth, where *Chriſt* himſelf ſays, *That the Sin againſt the Holy Ghoſt ſhall not be forgiven, neither in this World, nor in that to come.* I cannot chuſe here but take Notice, how wittily the *Diſcourſer* Reaſons upon *the World to come.* He will have the World to come, to be in this preſent World, and not to be, till this World

Chap. 12. v. 32.

World end. Thus he delivers himſelf; *They* (Catholicks) *ſuppoſe, That the World to come, muſt ſignify the time between every mans Death, and the General Reſurrection. The World to come, cannot be, till this World end* (i. e.) *till the time be, That Purgatory ſhall be no more, which now is in this Preſent World.* I expected the acuteneſs of ſo ſharp a Wit, could have diſtinguiſhed between *Life*, and *Death*; this *World*, and the *next*; eſpecially, when Scripture had done it before him. We therefore, following the diſtinction which Scripture gives, underſtand by *this World*, this preſent *Life*, which all Mankind, more or leſs enjoys; and by *that to come*, the State of Man after Death, a middle State, where ſome *Sin* is to be expiated. Page 19.

'Tis certain that by this paſſage, *neither in this World, nor in that to come*, is meant, that the *Sin* againſt the *Holy Ghoſt*, in which Man dies, is never to be forgiven: For if it were ever to be forgiven, certainly it would be pardon'd in this World or that to come; for no other place can be aſſign'd, where Pardon is to be expected: And thus S. *Mark* interprets the Phraſe, *He hath not Forgiveneſs for ever, and ſhall be guilty of an eternal Sin.* S. M. c. 3. v. 29.

From hence *Roman* Catholicks infer, That there are ſome *Sins* not *eternal*, to be pardon'd in the *next World*; and if to be pardon'd, without diſpute in a *middle* ſtate of Souls, for whoſe delivery, Prayers are offer'd by the Faithful living. Our Reaſon is, becauſe Scripture aſſigns *this World*, and *that to come*, as the only two places, where *Sin* may be pardon'd, ſaying, That *the Sin againſt the Holy Ghoſt* ſhall in neither of them, or never be pardon'd. *Let thoſe*, ſayes S. *Bernard*, *who deny Purgatory, ask*

of

of him, who ſaid there is ſome Sin, which ſhall neither be forgiven in this World, nor in that to come; Why did he ſay this, if there remain in the World to come, no forgiveneſs, or purgation of Sin?

S. Bern. ſuper Cantica Serm. 66. Quærant ergò ab eo, qui dixit quoldam peccatum eſſe, quod neque in hoc ſæculo, neque in futuro remitteretur; Cur hoc dixerit, ſi nulla manet in futuro remiſſio purgatione peccatis?

S. *Iſidore* of *Spain* is more expreſs; *For when our Lord ſays, whoſoever ſhall ſin againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this World, nor in that to come; he demonſtrates, that Sin is forgiven to ſome there, and expiated in a certain Purgatory Fire.* And to the ſame Words of CHRIST, S. *Auſtin* gives the like Interpretation; *For ſome Souls departed, the Prayers of the Church, or pious Perſons are heard; ——for otherwiſe it would not be truly ſaid of ſome, that it ſhould not be forgiven them, neither in this World, nor in that to come, unleſs there were ſome, to whom, if not in this, it ſhall be forgiven in the World to come.*

Lib. 1. de off. Eccles. c. 18. Nam & cum Dominus dicit, qui peccaverit in Spiritum ſanctum non remitteretur ei, neq; in hoc ſæculo, neq; in futuro, demonſtrat quibuſdam illic dimittenda peccata, & quodam purgatorio igne purganda.

S. *Aug. Civit. Dei, l. 2. c.* 24. De Defunctis quibuſdam vel ipſius Eccleſiæ, vel quorundam piorum exauditur Oratio; — neq; enim de quibuſdam veraciter diceretur, quod non eis remittatur, neque in hoc ſæculo, neque in futuro, niſi eſſent, quibus, etſi non in iſto, tamen remittetur in futuro.

And I am of opinion, if the *Diſcourſer* will but ſeriouſly conſider our *Saviours* own Words, that he will acknowledge ſome *Sins* to be pardon'd, in this Life, and ſome after Death. I ſhall inſtance only one Example, ſomewhat of the like nature to convince

convince him. If ſome of the *Diſcourſers* Companions ſhould tell him, that he had a *Law-ſuit* in hand, and that he was certain never to win it, neither at the *Kings-Bench*, nor *Court* of *Chancery*; I am perſwaded the *Diſcourſer*, or any man of ſenſe, would infer from this Perſon's talk, that *Law-ſuits* were pleaded both at the *Kings-Bench*, and in *Chancery*: And why will he not inſer from theſe Words of our *Saviours*, *Some ſins ſhall never be pardon'd, neither in this World, nor in that to come*; that there are ſome ſins, both pardonable in *this World*, and in *that to come*? And if there be ſome ſins there to be forgiven, I ſuppoſe he will allow of ſome *Pain* there to be ſuffered; for all ſin deſerves ſome Puniſhment: And 'tis upon this account the *Roman* Church prays for the *Dead*, that their *pain* may be eaſed, and *ſins* forgiven.

S. *Paul* 1 Cor. c. 15. v. 29.

Makes uſe of two Arguments to verify the Reſurrection of Man, *Devotion* perform'd for the *Dead*, and the *expoſing* of his own Life, which was in danger, preaching this ineffable Myſtery, which is the Foundation of Chriſtian Religion: *Otherwiſe*, ſays the Text, *what ſhall they do that are baptiſed for the Dead, if the Dead riſe not at all? Why alſo are they baptiſed for them? Why alſo are we in danger every hour?* I expect here the *Diſcourſer* will exclaim againſt the *hardneſs* of this paſſage. I am ſomewhat of his opinion; 'tis ſo difficult, that if I were a *Reformer*, I could make no ſence of it.

Mark 10. Orat. in S. Lumina.

This Word *Baptiſm*, as hard as 'tis, S. *Mark* interprets to be *pain* or *auſterity:* And S. *Gregory Nazianzen* calls *Purgatory* Fire, the laſt Baptiſm: But let the word *Baptiſm* ſignify whatever affliction the *Diſcourſer* ſhall pleaſe to aſſign, *Penance*, or *Prayer*, it will ſtill Literally be true, that it is performed to benefit the *Dead:* For if the *Dead* are not hereby helped, why does S. *Paul* urge again ſo earneſtly? *Why alſo*, to what end, *are they baptiſed*, or afflicted *for them?* If this Devotion profit not the *Dead*, might not we anſwer the *Apoſtle*, and ſay, *to no end at all:* And ſo void and ſilence his preſſing Forwardneſs. Far be it from me, Divine *APOSTLE*, to contend againſt thy Teſtimony!

S. *John*,

The beloved Diſciple of *Chriſt*, ſpeaks of Two *ſtates* of *Sinners* after Death: He ſpeaks of thoſe, who we know depart in *mortal*, or deadly ſin: For theſe he forbids us to pray. They are without Redemption, abandon'd by *God*. S. *John* ſpeaks of an other ſort of *Sinners*, whom we know by outward ſigns of Repentance, die not in deadly ſin: For theſe he does encourage us, if he do not command us, with confidence to pray. *And this is*, ſays the Scripture, *the Confidence which we have towards him, that whatſoever we ſhall ask according to His Will, He heareth us. He that knoweth his Brother to ſin, a Sin not to Death; let him him ask, and Life ſhall be*

Ep. Catho. 1. Chap. 5. v. 14.

be given him, *ſinning not to Death.* Here is Encouragement for us to pray for thoſe, who die with Repentance: And Two ſtrong Motives excite us hereunto.

Firſt, We are encourag'd thus to pray; becauſe we ask, *What is according to GOD's Will:* And

Secondly, God *will hear us*, pardon the Delinquent, *and give him Life* everlaſting. The *Text* continues, *There is a ſin to Death, for that I ſay not, that any man ask.* Here is an Inhibition to pray for any, of whom we have no ſigns, no Hopes of Repentance at their Death.

I do not expect here that the *Diſcourſer* will deny S. *John* ſpeaks of Praying for the Dead. The *Text* is too plain againſt him. And what is convincing, neither the Church, nor any Man is diſſwaded here from praying for any Sinner yet living, nor for the Remiſſion of any *Sin* in this Life. I know the *Montaniſt* Hereticks held ſome ſins not pardonable. But the Church of *Chriſt* before the Death of any Sinner, prays, and is often heard, for the ſins of Hereticks, *Jews*, *Turks*, Apoſtates, or what other Infidels, or ill-Livers ſoever in the World: ſo long as Life is, all have hopes of Pardon. But S. *John* ſpeaks here of a Sinner, now placed in ſuch a ſtate, that Prayer for him will not be available; therefore he ſpeaks of praying for the ſins of the *Departed.* Of theſe, ſome die without repentance. Theſe we are not to pray for: Others duly repent; for theſe, we are encouraged to pray, and God *will hear* us, and give them Life everlaſting.

CHAP.

CHAP. IX.

Of Purgatory.

IF the Word *Purgatory* be not found in Scripture, no pious Reader ought upon this ſole account to ſcruple at it: the ſenſe of it is delivered in Holy Writ. Do we read any where in the *Bible* of the Word *Trinity?* We all of us believe in the bleſſed *Trinity*, one *GOD*, and three divine Perſons, **Father, Son,** and **Holy Ghoſt.** The Word, *Catholick*, is not written in Scriptures: We all of us profeſs in the *Creed*, I believe one *Catholick* Church.

By the Word *Purgatory*, we not improperly ſignify a *middle ſtate* after Death, where *Souls* departed, endure ſome *Pain* for ſmaller Offences, not forgiven in this World. That there is ſuch a ſtate of *Souls*, I have already from *Fathers*, and *Scripture* demonſtrated; for if both theſe teach us to pray, as I have ſhewn, that God will be pleaſed to deal with ſome *Souls* departed more mildly than their ſins deſerve, to forgive them, and to ſeat them in the Kingdom of Heaven, who can juſtly refuſe the being of *Purgatory?* This is all we mean by it: This is our Belief; and of this I will add one more Proof, very plain and eaſy.

There are two ſorts of ſin, *Mortal*, and *Venial*: I call a *Mortal* ſin, that *Crime*, which breaks Charity

rity between God and the Delinquent, and for which hee's to ſuffer eternal pain. I mean by *Venial* ſin, that *Fault*, which leſſens Friendſhip between God, and the Juſt; for which, he muſt undergoe ſome Penalty, becauſe he has tranſgres'd, yet not that of eternal Damnation. I know that God might have puniſhed all ſins, and this too with Juſtice, eternally. But the Divine Goodneſs conſidering the weakneſs of human frailty, which failes almoſt at every ſtep it makes, will'd all Offences ſhould not be *Mortal*, or lyable to everlaſting Torments. This he has revealed to us in *S. Matthew*, where we read, *Whoſoever is angry with his Brother, ſhall be in danger of Judgment; whoſoever ſhall ſay to his Brother*, Raca, *ſhall be in danger of Council; whoſoever ſhall ſay to his Brother, thou Fool, ſhall be guilty of Hell Fire.* Is not here an uncontroul'd difference of two ſorts of ſin? Some are *guilty* of Hell Fire; theſe, I call *Mortal*; Others are not *guilty* of Hell Fire, but *in danger of Judgment*; theſe, I name *Venial* faults. And they are theſe quotidian ſlips, which the *Prophet* attributes to the Juſt, *who fails ſeven times a day.* If he be juſt, hee's *GOD*'s Favourite, and not guilty of Hell Fire. If he fail, as all of us do, witneſs this Sentence of *S. James*, *We all offend in many things*, before he may recover theſe Lapſes, Death may ſurprize him, when he neither thinks of them, nor of the World to come, where then muſt theſe ſmaller Offences be Expiated? Muſt the *Delinquent* go ſtraight to Heaven? This is not a place of Puniſhment. Muſt he be thrown head-long down into Hell? This is not a ſtate of expiation. The *Juſtice* of God will not puniſh this *Delinquent* eternally with the *Damned*, becauſe his divine *Mercy* has declar'd

Math. 5. 23.

S. Jam. 3. 2.

in this passage of S. *Matthew*, that these lesser blemishes, with which he died engag'd, carry not along with them *the Guilt of Hell Fire*. The Mercy of God will not as yet deck him with the beauties of Heaven, because His Justice has pronounc'd, *That no unclean thing enters into Heaven*; and elsewhere he sayes, *Who enters, enters without stain*. There is then some *middle* place of *Souls*, assign'd by the Divine Providence, to punish these lighter Offences, that *Justice* and *Mercy* may meet together. This, Roman Catholicks believe and call *Purgatory*.

Apocalyp.

Psal. 14. Ingreditur sine Macula.

Conclusion.

Concluſion.

I Hope the *Pretended Reformers* will hereafter be ſo juſt, as to grant, That the Holy Fathers anciently pray'd with the ſame intent, which the *Church* of *Rome* does at preſent, to free *Souls* departed, of their *Leſſer Offences* and *Pains*, in a *middle* State or *Purgatory*. *Petrus Venerabilis* prays, *That their Sins not yet forgiven, may be pardon'd*: S. *Bernard*, That they may be *Freed* from *Purgatory*; S. Iſidore, *That their remaining Sins may be expiated in a certain Purgatory Fire*; S. Auſtin, *That GOD may deal more meekly with them, than their ſins deſerv'd*; S. Jerome, *For leſſer Faults*; Theodoretus, *For what thorough Imprudence they had committed*; S. Chryſoſtom, *To profit the Deceaſed, and to appeaſe GOD*; S. Epiphanius, *To extinguiſh not inexpiable, but leſſer ſins*; Arnobius, *For their ſins and ſatisfactions*; Tertullian,

lian; *For their eaſe and refreſhment*; and Dionyſius Areopagite, *For all their ſins through human frailty committed.*

Theſe Authorities are ſo plain and convictive, That to ſpeak ſincerely, I cannot ſee how any Word of Reply may be given them. Had theſe *Holy Writers* delivered their private Opinions, one might have given them a put-off, and ſaid, they were Men, and ſo might erre. But what they ſpeak of, either intimates the Practice of the whole Church in their Times, or reckons it APOSTOLICAL TRADITION, or hold it part of their Faith; in which they cannot be ſaid, without Injury to miſtake. Would it not be injurious to ſay, That the Learnedeſt *Prelates* of the Reformers, might now miſtake all of them in their Books, delivering to Poſterity, that in *England*, Service according to the Religion by Law Eſtabliſhed, is generally ſaid in the Language of the People? The *Peaſant* knows as much, and the very Ideot is not ignorant of it. Sure the ſame may be granted to the FATHERS of the Church. Then they cannot all be ſaid with Injury to miſtake in delivering what was the Belief of the Church in their dayes. *Petrus Venerabilis*

Venerabilis assures us, that the Denyal of this pious Devotion for the Dead, *is a Breach of Faith*; S. *Bernard* believes this *Article delivered in Scripture*; S. Isidore, *What is practised thorow the whole World, and taught by the* Apostles; S. Austin, *What the Universal Church observes*; S. Chrysostom, *What is Instituted by the* Apostles; S. Epiphanius, *Which is ordained by the Church*; Eusebius, *What Christians did in the flourishing Encrease of the Church*; Arnobius, *How they pray'd for the Dead in time of Persecution*; Tertullian, *What Faith observes*; and *Dionysius* Disciple of S. *Paul*, alledging the same Practice, who can deny it to be **Apostolical Tradition**?

Or if it were nothing, when the *Pretended Reformers* left the *Roman* Church, to have utterly lost the whole Assembly of Fathers, and renounc'd **Apostolical Tradition**; yet it is considerable to overlook, rather than believe, this pious Devotion for the *DEAD*, Recommended to us in the *Maccabees*, in S. *Matthew*, in S. *Paul*, and in S. *John*, the Beloved of *CHRIST*.

Good GOD! What a state is that *Christian* in, who rejects the Belief of the *Universal* Church of *Christ*, contradicts **Apostolical**

Order; and ſtruggles with *Holy* Scriptures. The Apoſtles inſtituted what was right; they were inſpir'd by the *Holy Ghoſt*. The whole Church erres not in her Belief; the *Gates of Hell ſhall not prevail againſt Her*. Holy *Scriptures* agree in the Recommendation of the ſame Doctrine; they are the infallible Word of GOD. Here I leave the *Pretended Reformers* to a ſerious Conſideration of a ſpeedy Conformity with the Church of *Rome* in this pious Practice and *Belief* of Praying for the *DEAD*.

THE END.

Eccleſiæ Judicio ſubjiciantur.